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Horizons

Brightening Horizons—The Light of Knowledge

Text Book For All of Life, By WILLIAM H. WISER and CHARLOTTE V. WISER.

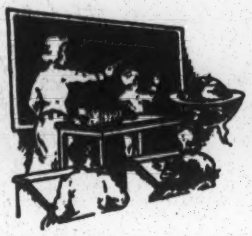
THE Christian religion is unique in that it is "For all of Life". The supreme duty of the disciple of Christ is to spread the good news that Christ died to make atonement for sin, that by faith in Him, and acceptance of Him, man becomes a "new creature". Joy is full when one knows how many blessings accompany or flow from the salvation of his soul. All life becomes different. Jesus Christ made this very plain in His work and teachings.

Jesus knew how to read. At the beginning of His ministry he took the book and read from the prophecy of Isaiah. Jesus was a laborer. "Is not this the carpenter's son?" Thus He raised labor to a new dignity. Jesus was a teacher. He wanted men to know, "And he opened His mouth and taught them saying . . ." Jesus was a physician; He healed the sick and even raised the dead. Jesus was a home loving man. In His youth he was "subject unto His parents". He visited in different homes and how He blessed the home in Bethany and glorified the home in Emmaus! Jesus was a worshipper. "As His custom was He went into the synagogue on the Sabbath day."

Missionaries in every land have made the Gospel their supreme message. In addition and in connection with the preaching of the Word they have followed the example of Jesus Christ in touching all of life. They have found people ignorant and they have taught them; they have seen them sick and they have healed them; they have seen them hungry and have taught them how to provide adequate food; they have seen them inefficient and have taught them new crafts; they have seen the lack of home life among people who have no word in their language for "home" and have shown them how to "make Christ the Head of this house".

In the study before us we shall present the types of work carried on by our own missionaries in our own fields as they have brought the life more abundant to men and women in lands afar.

The Shadow of Illiteracy



THERE are one billion illiterates in the world. They are virtual slaves. Nothing has ever been done in a concerted way among pagan religions to lift this shadow. Christ has made us to care and Christian missionaries throughout the world have always cared. Now the whole world is being stirred. Everywhere there is a new impetus given to this subject by new methods that can be used. "New readers are stepping out of the ranks of illiterarcy. . . It is the most stupendous, the most arresting, and may be the most ominous fact on the planet" says Dr. Laubach author of *The Silent Billion Speak.* "Nothing can stop it now. It will be wonderful or terrifying depending upon whether those vast multitudes awaken with Christ's love in their hearts or with their hearts full of hate. They will bless or blast the world. That is why the church must step to the front and take a leading share in the mighty upsurge of the sunken half."

In this Magazine a part of what the United Presbyterian Church is doing in carrying on schools of all grades with all kinds of methods, to teach youth and adults is presented. We refer you to the annual report in the July-August Magazine for the educational work carried on by the women of the church.

Language Problems of The South Sudan

By J. ALFRED HEASTY, D.D.

ONE of the greatest barriers to missionary progress, in fields like our own South Sudan, is the problem of language. The country is broken up into numerous language areas. One can travel scarcely one hundred miles in any direction (often it is very much less) without crossing a tribal border into a new language area. Tribes are small in number and the larger ones are invariably broken up into smaller groups, separated by intervening tribes, so that each section speaks its own dialect of the language. This has meant generally, as in the case of our own mission, that each mission station established is in a new language area and is at once confronted with the problem of reducing the new language to writing, writing or translating text books for the school and translating at least some portions of God's Word.

Such a task assumes enormous proportions. It requires first a thorough understanding and speaking knowledge of the language. Then the strange sounds peculiar to the language must be analyzed and a character chosen to represent the sound. Words must be spelled the same way by those using the language and this necessitates the compiling of a dictionary of the language. Again your spelling is sometimes determined by the rules of grammar and this brings you into a new and difficult field. In this the missionary can get no help from the native

people for they have no idea that there is such a thing as grammar or spelling in their language. When you have attained a measure of success in reducing the language to writing and some of the people have learned to read, you realize that these people have nothing to read. Then you are confronted with the problem of a literature for your people. It is of course impractical to produce an adequate literature for every hundred thousand of a nation. Some insist the only solution to this problem is to each English as the lingua franca and then immediately there will be for them an adequate literature. English is now being taught in the schools, and it is hoped that ventually this will solve, for the educated class, the problem of literature.

The language problem is further complicated by the fact that not every missionary has had the necessary training, nor does he possess the natural aptitude for language to enable him to hear and analyze strange and difficult sounds correctly. His interest, training and natural gifts fit him for other lines of endeavor, perhaps equally as important to the missionary effort. Even the missionary who has the interest and the natural gift for language is unable to do the work because of other responsibilities placed upon him by his mission. Some missions in Africa have found it possible to release such men from all other missionary duty that they may devote all their time to language and translation work. This is the ideal method but almost always the shortage of the missionary staff makes the ideal method an impossibility.

In spite of the difficulties and imperfections of methods and workers a start has been made. Five mission organizations in the South Sudan have made considerable progress in reducing fourteen or more different languages and dialects to writing. In the Shilluk language, spoken in our Doleib Hill area, there is now a grammar and dictionary of the language, a full set of school text books and a series of about one hundred Bible lessons covering both Old and New Testaments. Matthew, Mark, Luke, John, Acts, Romans and part of Genesis have also been translated. Similar work has been done in the Nuer language at Nasir. A beginning has been made also at our new station, Okobo, among the Anuak.

The method of reducing a language to writing is tedious and difficult. The first step is in training the ear to detect sounds, especially those difficult ones, which are entirely new and strange to you. This is not only a first step but must be continued until you have ferreted out and classified every strange sound so that it is instantly detected by the ear, regardless as to how the sound may be modified by a preceding consonant or by tone. This often takes years, for much of your struggle will be alone in the dark. In the beginning the native can give little help for he does not understand that the language he speaks can be broken up into words and these in turn into individual sounds represented by characters. One thing he does know, that either you have reproduced a word correctly or incorrectly. But as you ask him to repeat again and again, while you struggle with the

strange sound, he becomes bored and concludes the foreigner will never be able to speak his language correctly so he tells you you have spoken the word correctly and you are inclined to believe that you have, but the chances are you have not.

When several people are working on the language it is quite often very difficult for them to agree on the strange sound and thus on the spelling of the word. The chief difficulty lies in the fact that we do not all hear alike, yet we are inclined to believe our own ears regardless of what another may hear. Yet in writing a language it is essential that all using that language spell the words the same.

To illustrate this difficulty let us take the example of the Shilluk word for, KING. Now this word contains a very difficult sound for foreigners. And it is true that when listening to a strange sound you nearly always mistake it for some sound in your own language which most nearly approaches this strange sound. The Roman Catholic Mission, which was made up of Italian missionaries, spelled this word, "RETH". We American missionaries at Doleib Hill had agreed to spell the word, "RITH". The Italian missionaries felt they were correct because they had an, "E", in their language which approached the sound and since the sound was not found in the English language they felt we could not hear the sound correctly. In like manner the nearest approach to the sound in the English language is short, "I", and we had written it with, "I", feeling the Italians had not been able to hear correctly because they do not have the short, "I", sound in Italian. It was years later we discovered that the correct spelling of the word was, "RATH". We both had been fooled by the fact that the vowel in the word was modified by a very low tone which gave to it a strange sound we could not hear correctly. It was only after years of study, with a comparison of a long list of words and their vowel changed in certain grammatical constructions, that we discovered the true value of the sound to the satisfaction of ourselves and the native people. Multiply this example by an innumerable host of words with difficult sounds and you have a small conception of the problem that confronts the compiler of a dictionary.

We however hit upon a plan, partly by accident, that was of great help to us in adopting a uniform spelling of words. One day in our school room we wrote a certain word on the blackboard. One of the boys made bold to tell the teacher that he had misspelled the word. We were astonished. All the missionaries had spelled the word as we had. It was the accepted spelling. We asked the boy how the word should be spelled and were surprised to find that all the class agreed with him. Not being fully convinced ourselves, we went around the class asking each boy to pronounce the word while we listened for the sound and we were convinced that they were correct. This set us to thinking, why not train the best boys in the true values of the alphabet, and then let them decide the spelling of disputed words? We took disputed words to school, wrote all possible spellings on the blackboard and then asked the boys to

choose the correct one. When all boys were agreed on the spelling we found that they were almost always correct. This method helped in the training of our own ear and solved many difficulties.

The matter of a unified alphabet was almost as confusing. In the beginning each little group worked independently using its own system of spelling. After a time it was realized by some that a unified alphabet for all languages would be of great benefit in many ways. All missions were invited to a conference but not all responded. The ones attending the conference, ours included, adopted a new system of spelling. This meant that all that the missions had written must be rewritten but at that time it worked no great hardship for there had been little written.

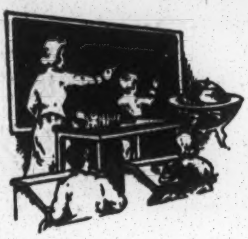
The government secured a noted linguist who had had many years of experience in African languages to help. They also paid all expenses of the conference and a new unified alphabet was adopted. This change was not so easy as the first had been. We had our dictionary all ready for printing, our school books printed, the four gospels translated and two of them printed. This work was all to do over. It was necessary also to teach those who had learned to read and write to do it all over again. We had redone the dictionary, reprinted the school books and rewritten much of Bible translation when it was discovered that the Italian mission had a different understanding of the value of certain characters than the rest of us had. This meant another linguist was secured by the Sudan Government to iron out differences between missions. Many conferences were held and compromises made to the extent that the work must all be done over again. By this time the boys in the school had become very much confused also.

Space does not permit to adequately tell of the difficulties encountered in the grammar of a language. Here the native can give no help whatever. You ask why he sometimes uses one word and at other times another and he can only tell you that it is customary to speak their language in that way. Take the case of two words, "GIN", and "GEN", both meaning, "THEM". The missionaries were puzzled for years at the use of these two words but could not determine their grammatical use. Then one day we were translating the story of the Prodigal Son and had come to that expression, "And he divided unto them his living," we had translated the word, "THEM", as, "GEN", and read the sentence to our native helper and asked him the meaning. He said he did not quite understand whether the father had shared with his sons in the division of the property or not. When I told him the father had not shared with his sons in the division of property he said that in that case I should use the word, "GIN", and not, "Gen". And thus we discovered the difference in the two words. One is the inclusive form including all persons present the other the exclusive form excluding the chief actor or speaker in the sentence from the others. One must always be on the alert ever seeking and some day a new construction will be discovered.

The Outreach of the Mission School

Reflections of the Light of Knowledge in Egpyt

By MISS MARY THOMPSON, On Furlough from Egypt.



ON a clear sunshiny afternoon several years ago, I was flying from Assiut to Cairo. I looked down from my vantage point and saw the beautiful green ribbon of cultivated land from which extended on either side as far as eye could see and beyond the solid brown of the desert. Here and there were geometric patterns in relief on the lonely desert. From the air they resembled ruined foundations much as one sees at Tel-el-Amarna, or some other city unearthed by the excavator. But upon our descent those lifeless rectangles became village houses, the streets between teeming with peasant life. Upon the labor of these villagers depends the sustenance of Egypt.

The children in those villages lack most of the things that our children gain when as a matter of routine they troop off to school every morning at the call of the bell. Happily our Mission and the Evangelical Church in Egypt have not allowed the need of these village children to go utterly unheeded. The tales of the efforts of the Egyptian pastors to maintain schools in connection with their churches deserve a long chapter. In the midst of the simplest surroundings, with utterly inadequate equipment, many of these men have struggled to bring the light of knowledge to the boys and girls in the villages. The more ambitious students from these schools have gone on to our higher schools and later have gone out from there bearing lights of stronger candlepower with which to brighten other places.

One of these pastors came to the Pressly Memorial Institute bringing a promising girl whose home was in one of the villages of his parish.

Miss Ruth Work; in background, One of the buildings of Pressly Memorial Institute.

There was no girls' schol near enough to her home for her to attend, so he begged us to give her a place in the boarding school. Up to that time not a single woman or girl in her village had ever learned to read or write. Of course we welcomed the chance of giving her a little of the light of knowledge which she could share with her hometown folks.

On several occasions it has been my good fortune to visit the girls' school in a village not far from Assiut. The teacher there was one of our former students, but not a graduate. If those visits were red letter days for her, they were equally a great encouragement to us, as we glimpsed her accomplishments in the school. The children there were neat and clean, in contrast to less fortunate children whom one saw at play in the muck of the village street. The children were also laying a foundation through lessons learned in the classroom which would help them to build more firmly for all of life.

A development of our educational work in Egypt has been that our students have become increasingly conscious of the existing need and are becoming aware of their own responsibility in meeting that need. Early in my experience in Egypt considerable furor was created among a group of girls by a statement contained in a book about Egypt which they were given to study. The writer said that travellers in Egypt were struck by seeing village children playing about unclothed. Our girls who saw little of Egypt outside their own limited environment said in effect that that statement was a gross calumny. Incidentally those girls through a club in their church are now most zealous in helping the needy.

Not long before I left Egypt in 1940 I accompanied some Girl Guides from our school on an expedition which took us through a village where living conditions are still rather primitive. As we drove along, the girls were saying to one another, "We didn't know people could live like

A young teacher with her pupils in a village school. Six Day Schools are supported by the W.G.M.S. and a large number of village schools under local churches. There are six Girls' Boarding Schools, The College for Girls in Cairo with 650 girls, and Assiut College with about 700 students; 46 Bible women.

The Volunteer Band of P. M. I.

this!" In their efofrts to help better these conditions our students, when they find in their Sabbath afternoon meetings children without the light of knowledge, come to Miss Criswell to ask that they may be admitted to school, offering often to pay the tuition fees themselves or else make use of scholarship funds from America. Little Fouzia is one of these children. Her school fees were paid last year by a contribution from the York, Missouri society.

Space does not permit our telling in detail of Daily Vacation Bible Schools, or Welfare Centers, or of schools organized and maintained by Egyptian girls for whom the light of knowledge has gleamed on a path of service down which they are advancing joyfully.

In the days when there were more than eight missionary wives in Egypt, greater opportunity was afforded for disseminating knowledge in yet another way. But in spite of their small number those wives now on the field are doing their full share of this type of work and more. Two of our graduates, able young women were idle at home. Family circumstances did not require them to be employed, but they were eager to be useful. So for a number of years they went regularly with the evangelistic missionary and his wife to visit the villages in the district. One of the girls stopped at the first village to hold a meeting with the women there while the rest went on to give their attention to other centers. One of my "refresher courses" in missionary enthusiasm was a trip over that circuit. Theirs was an enviable task, to spread the light of their knowledge among those village women.

Some years ago at Beni Suef among the smiling faces of the teachers who greeted me was that of Miss Gamr. Since then our paths have crossed and recrossed giving me a growing appreciation of her worth. After teaching in Beni Suef she returned to Luxor to complete her education. Eager to make herself still more useful she next took nurse's training in Assiut Hospital. And now she has been serving for a number of years in the Welfare Center in Cairo. Miss Gamr's cheerful kindly face as she goes quietly about her tasks is typical of a group of women to whom

my thoughts often turn. They include the Egyptian teachers whose noble service I know so intimately, the pastors' wives whose unselfish lives are so often unheralded, and many, many other Egyptian women whose kindly acts have often warmed my heart and the hearts of others.

I must add a word more about the light cast by the lives of the pastors' wives. Were there space I could fill pages naming one and another, telling you of the comfort they give as tales of sorrow pour into their ears, describing the help they are in sickness, and picturing for you the patient cheerfulness with which they accept humble surroundings where it is difficult to bring up their children. They have sought neither wealth, ease nor honor for themselves, but have quietly allowed the light of their knowledge to shine out in devoted service for others.

The light penetrates all sorts of unexpected places. During a visit to one of the oases of Egypt a few years ago we learned to know the military governor of that district. With justifiable pride he showed us some of the projects which he was inaugurating in his isolated post. A well-appointed school was there. People were being taught improved methods of farming and were being encouraged to cultivate new varieties of fruit which would bring them a better income. The governor had established industries to furnish work for idle hands. He was also building better dwellings to replace the underground houses into which the people had crept for generations, thinking that kind of an abode greater protection against sand, sun and marauders, but in which disease and blindness were bred. Around the tea-table that day we learned that our Moslem friend had been in military service in the Southern Sudan in his early career, and had known our missionaries there, of whom he spoke with singere regard. Might not that early acquaintance have been a factor contributing to his later altruism?

Attention might also be called to an incident recently cited by Mrs. Hoyman which occurred in connection with her temperance work. A government official had stated that his early training in Assiut College had led him to refrain from the use of tobacco throughout life.

Christian training in Egypt is returning its benefits to Westerners as well as to the people of the land. One of my older Egyptian acquaintances has told me of the severe criticism her father received when he sent her to the American school. She was very proud however to have been one of the first to break over the prejudice against women's education. Naturally her daughters received the best educational advantages. Since the war has been in progress, many Egyptian ladies have helped in various ways with relief work. A home was neded in Assiut for convalescent soldiers where they could recuperate before returning to active service. The daughter of this early student in our school turned over a comfortable house owned by the family to be used as a convalescent home. She herself supervises the servants to see that their British guests are made as comfortable as possible.

(Continued on Page 147)

Schools of India

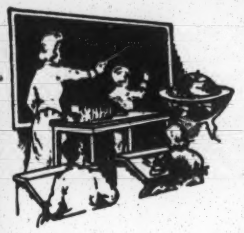
Girls' Boarding School, Sialkot. This school is the oldest institution under the Women's Board, either at home or abroad. There are five Boarding Schools for Girls, including the High School at Pathankot. Our Mission cooperates with Kinnaird College for Women at Lahore. There 48 Day Schools and 38 Bible Women who teach women in their homes.

Boys High School, Rawal Pindi. The largest Boys' School in our Mission in India with an attendance of more than one thousand boys. Other village schools for boys are dotted all over our field in the Punjab.

"Toward a Literate World"

"Each One Teach One"

By MISS LOUISE SCOTT



IT was a cold, rainy day in camp. There was no use trying to get to the nearby villages for there would be no satisfactory way of meeting the people who would be huddled in their tiny houses. We, therefore, resigned ourselves to a cold, cheerless day under canvass.

Early in the afternoon we peeped out of the tent door to see what was the condition outside, and to our amazement saw some figures hurrying across the sand from a village about a mile away. Their damp clothes clung to them as they hurried along. Who could be venturing out on such a day? Some poor villagers out on a necessary errand? But no, they were coming straight for the camp. As they came nearer we recognized some little girls who had been having lessons in the Adult Literacy primer. They were not adults to be sure, but keen students none the less, who, having no opportunity of going to school, were trying to learn as much as possible while the camp was near them. We greeted them with, "Why in the world did you venture out on a day like this?" They answered with smiles while their teeth chattered with the cold, "Well, did you think we were going to miss our lesson?" A brazier of coals was produced, the little girls warmed and dried and the lesson begun: what a grand time they, and we, had with no one to interrupt their lesson.

These little girls were having a share in the thrill, that many of their elders were experiencing, of starting on the royal road to literacy. Many Christians had for years been memorizing Bible Lessons when the Bible School staff was there to teach them

A Camp Scene: In every such camp there are eager men and women and younger folk, who have found that adults can learn to read. It gives hope and cheer to their hearts.

or when their pastor was able to give them some time on his visits. But to read, actually read out of a book even simple sentences, what a thrill!

Miss Boyd's primer is a most effective and timely instrument for linking the adult literacy program already under way with the memorizing of the lessons in the Synod's Bible course prepared for the church since it is based entirely on these Bible Lessons. More efficient, even, than the primer already being used by Government and Mission groups with success.

Many of our Christians had learned the lesson beginning, "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock." But what a satisfaction it was to be able to pick up a book and read sentences like these. "There was a man. The man built a house. The man was wise. He built his house on the rock. There was another man. This man was foolish. He built his house on the sand." Finding out what those words looked like on paper was like learning something delightful about old friends.

The method "Each one teach one" is not just as easy as it perhaps sounds. Neither is it one hundred per cent efficient, of course. Many who at first are enthused fall by the way for one reason or another but many others have the joy of step by step arriving at the goal of being able, really able, to read. We well remember a day in one of our Bible Schools in Gujranwala when an elderly man, who until quite recently was totally illiterate, stood up and conducted the opening exercises, reading the Bible portion very acceptably. It was a satisfaction to him and a great joy and encouragement to us all.

In some places Government and Mission schools have required their staffs to teach a few adults after school hours. Missionaries and other Christian workers have tried to fit in some adult literacy work in their program of work. In some villages the only possible time to get the women who were interested was just at dawn before they had to get to the village to their work.

In the past it has been far too easy for children from villages who were privileged to attend school for only a few years to revert to illiteracy when they returned to the village. Lack of time, incentive and competition as well as pure fatigue being contributing causes. The plan of each one teaching one, we trust, while bringing many out of illiteracy will encourage others to keep and improve what they have by passing it on to others.

The teaching and training of a largely illiterate church is a task that demands our all effort, interest and prayers.

Egypt's Village Women Learn to Read

By MISS JEANNETTE L. McCRORY

WHEN first I took up the work in the Minia District I was very much impressed with the earnestness of the women in their church attendance but surprised to find how little they understood of the sermons. Although their attention was praiseworthy yet, when asked about the sermon, they merely answered, "It was all good talk." Their knowledge of the Bible stories was also extremely faulty. I was disturbed and wondered how I might better the situation.

Later, while visiting the Women's Society in Aakaka one Thursday morning, the Pastor came and asked the women what his text had been the previous Sabbath. At once they repeated it. He than asked what his sermon had been about and they gave him the main points and some thoughts on them. After the meeting I asked him how he had ever helped the women to reach such a state of understanding. His reply was short and to the point. He said, "Years ago I decided that if I wanted to build for the future I must build on an educated church. So I brought in a man and had him go from house to house and teach the women to read." At one time every woman in his congregation could read from the Bible. Today only about fifty per cent are literate.

As I saw what a change it made in a church when fifty per cent of the members were literate I decided to take his motto as mine and also build on an educated church. However I wondered where I might find women who would be willing to learn to read. This problem was soon solved for we had a Presbyterial meeting in Minia and women from all of these villages came in. During the program the women of Aakaka arose and sang a song, using song books. Later, when the delegates from Beni Ahmed were giving their reports, one told of the song by the Aakaka women and remarked that every woman took a book, found the place and read the words; and she continued, "If only we knew how to read we, too, could go forward." After the program, when I had been asked to speak, I reminded them of this delegate's report and told them that if they were willing to take lessons I would bring in a teacher and we would start lessons at once. Only three expressed their willingness to learn but that was enough for me. The next week the teacher came and lessons began.

The women were very much in earnest and in a very few days were reading from their little book. At the end of the first month they were reading from the Gospel of John. After only two months three women, in their weekly meeting, read paragraphs from John and told the story. At the end of three months they read a paragraph, told the story and gave a few original remarks on the subject. By this time twenty-five others had joined the class.

From the time of my first contact with these women they were constantly asking what they should do in regard to their daily habits of religious observances. I refused to give a definite answer, telling them that they could get their answer from

their Bible study. As they progressed in their reading we would take up their questions. I would show them where to look for their answers, would have them read what the Bible said and draw their own conclusions. This was such a joy to them to find that the Bible really spoke and directed their lives.

After having taken lessons for eight months, and having studied what the Bible taught about life after death, their feast time came when they were to go out to the cemetery and spend three days and nights visiting the souls of the dead. Eighteen of my women refused to go for they said the Bible did not teach them that they should. When told by their friends that the souls of their loved ones would not have so easy a time in Purgatory if they refused to go they insisted that the Bible did not teach that there was a purgatory and they quoted the catechism which says, "The souls of believers are at death made perfect in holiness and do immediately enter into glory." Then they added, "What is the use in our going to all this trouble to learn to read and find out what God wants us to do if we are not going to obey him. The Bible does not teach us to do that and we will not do it." And they didn't.

Although this change which took place after they learned to read was very satisfying yet it was not the only thing which brought joy to our hearts. When the women came for their first lessons they were given a book—the first book they had ever owned. They were delighted with their new possession. In a few days they noticed that this book was getting soiled by their dirty hands and so they began to wash their hands before studying. Soon they noticed that even though their hands were clean their books were soiled by their dirty dresses and so they washed their dresses more often. Then in order to keep their dresses clean they cleaned up the house and the children. Hence this little book was the means of revolutionizing the home.

At the last Spring Presbyterial meeting which was held in Minia just before I came home one of these women who had had lessons for a little over a year gave the afternoon address. She was a Village woman, dressed in her Village garb; but she stood up on that platform with all the grace and self-possession that any College graduate could have and in her inimitable manner gave one of the finest addresses it have ever been my privilege to hear on a Presbyterial platform. Again I was forced to say, "The entrance of thy word giveth light. It giveth understanding to the simple".

SCHOOLS IN THE SUDAN AND ETHIOPIA will be written up later.

The reports for the past year appeared in the July-August issue of the Magazine.

Bashir-Ul-Niswan

By MISS RUTH WARNOCK

HAVE you heard of that magazine with the unpronounceable name, The Bashir-ul-Niswan? If you have you must have wondered what it is and why it bears such a name.

It is the official organ of the women's missionary societies of the United Presbyterian Church of the Punjab. It originated in the fertile brain of Miss Kate Hill. Some time about the year 1908 it came into existence. Its purpose was to supply information to the leaders of the various missionary societies scattered over the Punjab. It started as a mere leaflet but soon developed into a monthly magazine. The name Bashir-ul-Niswan, meaning Women's Evangelist, was suggested by Mrs. Shahbaz, a convert from Mohammedanism and the wife of the Rev. I. D. Shahbaz, the great poet-scholar who translated the Psalms into the Punjabi metrical version which has been and still is very popular throughout the Punjab.

The Synod of the Punjab has its own official organ, The Al Shahid, meaning "The Witness," but the women's paper, while not encroaching on the men's domain, has a definite place in the life of the church. It goes out every month into more than four hundred homes, most of them in the Punjab.

Each issue is centered around the missionary topic of the month. In addition to material on that topic, however, it contains articles about women and their work the world over. It has a page for the children written by the Junior Secretary of the Synodical societies. It has one page given over to prayer and praise, and it always contains some helpful suggestions for Bible study. Many of the gospel songs that are so popular in the Punjab find their way into its pages and are eagerly read.

In these days when so much emphasis is being placed on adult education there is great need for good Christian literature for the adults who are learning to read. Dr. Laubach aptly says, "If Christian writers fail to provide it many anti-Christian forces will enter the field." In this realm the King's business requires haste for the forces of evil are already in the race to capture the mind of India. One page of simple and interesting Punjabi in the Bashir-ul-Niswan each month seems very little, but it is something.

Once a year special space is given to the work of the British and Foreign Bible Society. The February issue each year consists for the most part of the program for the World Day of Prayer for Women translated into Hindustani. Several thousand copies of this program are prepared and sold each year and go far beyond the bounds of the Punjab. In this way the women of the Punjab are kept informed what women all over the world are doing in the service of Christ and humanity.

News Items From Bashir-Ul-Niswan

Translated By MISS KATE SPENCER

THE *Bashir us Niswan* for January, March, April, and May were received together early in July. The combined number of pages has been cut from 24 to 16. Quality of the paper was inferior but the material was of higher order. Growth and stability of the Church seemed to be written between the lines.

The outlines for the *women's monthly meetings* were prepared by the Staff of the Avalon Girls' High School at Pathakkot. Any group could use them with profit. The topics are: January, Knowing, Jno. 8:32; May, Looking Forward, Jno. 4:35; June, Be Temperate, I Cor. 9:25-27.

Mrs. Winifred Bryce contributed an article "Looking Forward and Backward at the Christian Home." Mrs. Bryce is a Canadian missionary who has done a great deal toward establishing high ideals of Christian family life in India. Her book, *A Child in the Midst,* has been translated into Urdu and has been widely read.

Rev. Wazier Chand of the Theological Seminary is writing a series of articles on *The Christian Home.* Much attention is being given this topic. It is given a large place in the Bible Course for the year.

The Children's page was prepared by Mrs. Abdal Qaiyum, wife of the Campbelpur minister and ex-teacher from the Pasrur Girls' Boarding School. Her stories and illustrations are interesting for children and grownups as well.

Extracts from the *Queen's address* of April 11 were quoted, in which she emphasized the importance of women's work in defeating the enemy, and the necessity of giving greater attention to religion and family life which are the foundation of a nation's strength. Her prayer for Divine direction, victory and peace were very touching in the Urdu language.

The program for the *Women's Synodical Meeting* was given in the March-April issue. This meeting is held every three years. It was in Sargodha, April 6-8. Miss Edith Williams was the president. She is a daughter of Rev. Williams of Gurdaspur, and Headmistress of our Sialkot Girls' Normal School. The devotions preceding the four sessions were conducted by delegates from four of the five presbyterials. Miss Samand Khan, a teacher in Sargodha Boarding Schools, led the quiet hours. Mrs. J. A. McArthur conducted Bible Study. Miss Ruth Ure, adult education secretary of India's National Christian Council, was a guest and spoke on the subject, "Sharing our Blessings with Others." Business included reports of committees such as: auditing, nominating, distribution of funds, and resolutions; reports of officers: thank offering secretary, Junior, Temperance, Editor of Bashir ul Niswan, Statistician; reports of representatives of Synod's Home Mission Board, Women's Bible Training School; reports of delegates to the

meeting of the Synod of the Punjab, and the W.G.M.S. in America.

The report of Synod's meeting as given by Synodical's delegate was published in the May issue. She notes those things the women of the church are most interested in: woman's duty in the home, church budget, home missions, new churches. Synod was held in Sargodha Girls' Boarding School March 29-April 3. The general theme was Jesus, the master. This was subdivided into (1). Jesus, the Master in our homes, (2). In our personal life, (3). Christian community, (4). Sabbath.

Every congregation met its budget obligations. A few were overpaid.

The salary of the Home Missionary in Minawali District is paid from the Women's Thank Offering. Due to the prevailing high prices an increase was requested.

A new church in Gilwali village near Sargodha was dedicated by Synod. The village Christians, men, women, and children formed a singing procession and marched to the church. There they listened reverently to a simple and meaningful service of dedication. Afterward there was a dinner with the members of Synod as guests.

Sialkot Presbytery sponsored a Bible School for eight days at the village of Mandekhi Beriyal. There was an enrollment of 255 in eleven classes. One hundred and seventy-two received certificates. Thirteen people became tithers. Non-Christions attended classes. A new village church was dedicated. The Christians formed a line of march and went through the village setting off fire works and singing, "I was glad when they said unto me, let us go into the house of the Lord." Honored guests were garlanded with flowers. Inside the church there was a very fitting service of dedication.

One evening of the Bible School was given to Bible Study through pictures.

On the last Sabbath Holy Communion was observed.

Rev. Newton Labhu Mal, son of Dr. Labhu Mal, professor in our Theological Seminary, has been made assistant chaplain in the Indian Army stationed at Rawalpindi. Services were held in the Cantonment United Presbyterian Church.

THE OUTREACH OF THE MISSION SCHOOL

Reflections of the Light of Knowledge in Egypt

(Continued from Page 139)

"How do you get so many girls to come to your school?" asked a government inspector who visited the Pressly Memorial Institute several years ago. He wanted to discover why our school was full and the government schol had so few in attendance. There are many factors which have gained for our schols the confidence of our Egyptian friends. But the basis on which they all rest is the Christian fellowship which exists in the schools. The results of that fellowship are reflected by the light that shines out from the lives of former students and graduates.

Literature Program For Egypt

A Report of the Literature Committee

By DAVIDA FINNEY, Litt.D., Cairo, Egypt

WORK IN CAIRO

I. Reading Room There are now 90 members, with 832 book withdrawals since September 1. Miss Halana is in charge of the Reading Room, and is on hand from 9 a.m. to 12:30 p.m. and from 4:30 to 7 p.m., except on Saturday afternoon when it is closed. She is a friendly person, and is creating a social atmosphere which I hope will develop into something constantly more useful. My study is just next door, and pastors who come in to see me always stop in to see her too.

II. Pastor's English Library. Pastors keep asking for more up-to-date theological books, and indeed they need them. We have acquired about 100 such books as Dr. Oldham's "Christian Newsletter" series, the British Religious "Book of the Month", etc., but are lamentably weak in commentaries, Bible Study, theology, etc. Since books are coming through from England, I am wondering if a few could be sent from America by post, if permission is given.

III. Study Groups. 1. The Study Group for Bible Women held in December was very successful. Most of them seemed interested, and a few joined the Reading Room and have been taking out books ever since. We asked them to introduce books into the homes they visit, which they agreed to do. Miss Halana and I were away all of January visiting village libraries, so have not yet been able to organize this work, but hope to do so soon. Our plan is that each Bible Woman will carry with her a different set of 2 or 3 books each week or fortnight. These books are on child care, diet, family life, good stories, and simple devotional books.

2. The Group for Church Women, each church sending one or two delegates, began on February 15. It is led by Miss Violet Kyrollos, a graduate of the Girls' College and with a B.A. from the American University. The schedule is:

February 11—Child Care, including physical, mental and character training.

February 18—Family Relationships, including the care of the young from adolescence to maturity.

February 25 — House Management, including house work, the feeding of the family, budgeting, etc.

March 4 — Family ideals and how to discover them, including recreation.

At this last meeting we had tea and a social half hour. We gave to each delegate a list of the books introduced by Miss Violet (she introduces 15 to 20 books at each meeting) with a note on the particular points of value to be found in each one. At one meeting, at which there were 21 delegates, the women became

so interested that they asked if we will print her talks, which we shall do if printing is not prohibitive.

3. The Group for Pastors and Church Leaders, which met recently, enrolled 35 pastors and a few elders. The schedule was:

February 15—"The Church Today, and her share in solving post-war problems," by Archdeacon Johnston. The Archdeacon introduced the 18 books of Dr. Oldham's

Davida Finney, Litt.D. Miss Finney is giving her whole time to the promotion of Christan Literature and Church libraries in our Mission in Egypt.

series. The pastors liked especially his own talk on the Church in the world today and also his discussion of the duty of leaders to study present day problems and to think about their solution.

March 18—"Church and State," by Dr. Elder. In this talk Dr. Elder included the problem of minorities, with special reference to the present situation here, and possible future developments later.

March 5—The Committee on the Program for Synod's time-schedule has given us from 4—5 p.m. on March 5. Mr. Tewfik Gayyed spoke on "Reading and the Evangelical Church," making brief mention on Niemuller's "The Gestapo Defied," "Christianity in the World Today," by William Patton, and Bishop Gore's "The Sermon on the Mount," with special reference to his chapter on the Beatitudes. After that, Rev. Labib Mishriqi gave a five-minute account of the experiences of Col. Mary Booth in Nazi prison and concentration camp. She, unfortunately, has left Egypt, but we can reproduce her story. Then Dr. Butros gave a ten-minute summary of the work carried on by our Committee with the purpose of securing more members enrolled in our Reading Courses and Daily Bible Study Course.

March 15—"The Individual Christian and the Church Universal" by Dr. Butros Abdel Malik.

March 22—"The Christian Message of Today" by Rev. Ibrahim Said.

At the four meetings in the Reading Room we begin with a social half hour and tea.

IV. The Group on Work for Young People, for leaders in Christian Endeavor Societies.

February 22—"Recreational Activities for Young People" by Mr. Yacub Fam.

March 2—"The Religious Training of the Young," by Rev. Ibrahim Abdalla of Giza.

March 9—"Suggestions on the development of work among the Young" by a layman from Rev. Labib's Church. Rev. Labib is responsible for this group.

V. Reading Courses—About 40 entered for examinations on January 15. I have not yet received the

results from Committee members correcting the papers.

VI. Village and Town Libraries—During January Miss Halana and I inspected 50 libraries and visited 37 towns and villages, from Bellyana to Beni Suef. From February 22—27 Miss Halana will visit all our libraries and reading groups in The Fayoum, and on March 8 goes to Zagazig for over night. She speaks to all the groups which can meet during her visit. On a separate sheet I shall give a detailed account of our January visits, and will make only a few general comments here.

1. Such trips always leave me encouraged and refreshed, because I find in most pastors (the minority being really few) a deep and strong desire to serve God and their people with a real spiritual service, and because I find in most of the church people I meet a real desire for growth in knowledge and understanding. One of the greatest obstacles in the way of fulfilling a service or of acquiring understanding in the villages is lack of knowledge, there being so little in Arabic to help. A consuming evangelistic zeal would create methods, and we pray for that. It is our deepest need. But I find that suggestions given are accepted eagerly. They are not continuously carried out unless a close touch is maintained. That is our deepest weakness. This inability to hang on and stick to it is also partly due to lack of knowledge. For this, too, we need your constant prayer.

2. The acceptability of our work is sure. We went hoping to close a number of libraries in order to relieve us of some of the responsibility of so many libraries, by buying back books which are not being used much or are not valued as we can sell them to other groups. I was astonished at the constant refusal to part with books, even at a cash gain, and the resulting agreement to push ahead, buy more books, to observe rules better and try to follow suggestions. The one exception to this rule was one pastor, himself very literary and the author of several books!

3. These church and school libraries offer an excellent chance for starting Reading Courses and Bible Study.

4. Such trips leave both Miss Halana and me with many new friends and closer ties with all the Church, a starting point of great value.

5. I was impressed with the church buildings we saw. Most of them are well-built (a mute but strong witness to the labors of former missionaries), and a good many are large and even imposing.

6. Several large churches report dwindling congregations due to local difficulties which have developed in recent years. The difficulty may be due to a strongly hardening opposition of one sect or another, to an increasing spirit of worldliness growing out of a closer touch with modern civilization, a move by church members to other towns, or to years when the church was without a settled pastor. This last has resulted so seriously to the detriment of a number of congregations that Synod is taking up the matter and is insisting on the calling of a pastor within a reasonable time.

7. The need of the women is very great. I cannot rest easy in my mind

for thinking of it. Years ago village women all looked alike to me, and left me depressed. Two years ago a similar trip to this last one left me cheered and interested, with the chief impression of how entirely they are like "home folks!" You sit down for a visit, or speak (in colloquial) at a meeting, and you come away with the memory of a set of women with interests just like those of a set of women at home. You have shared those interests—a home, a family, school interests of children, the work of grown children, town gossip, friendship. Much is different, of course, both in the extent of interests and in the background. But this time, knowing something of the situation in many towns, I was left with a heavy sense of how essential is the betterment of the condition of wommen who are devoted and unselfish, but almost entirely ignorant. They are our sister members in the Body of Christ. I am reminded again of the need for developing and stressing studies in Home Economics. This vital subject should not fail to receive very real attention.

8. The need for some basic and practical literature for the villages is very great. For example: (a) simple colloquial booklets for women on Housework, Hygiene, Care of Children, the family, etc.; (b) Village Reform, for posters; (c) a primer on Social Science for Pastors and C. E. members; (d) Village Recreations, etc.

Libraries In The Valley of the Nile

By MISS HELANA MIKHAIL

SHALL I begin by telling you something about myself? I have been brought up in American schools, and, in a broader meaning, I can say that I have been brought up by Americans. We have no relatives at all, because as you know when my father accepted Christ he left his people and lost all he had. We were brought up away from every body related to us. They were ashamed of us. We were dropped out of their family. No uncles, no aunts, no cousins, nobody. I think it would be nice to have an aunt or an uncle to take the father's place. The missionaries are our relatives, so we are far better off than our relatives since we have Jesus Christ.

Life begins at forty, so I am beginning life again. It is hard for an Egyptian woman to say her exact age, especially when she wishes to be young again! I am the eldest of our family. I have two sisters younger than I, and they are both married and have children. Then comes the brothers. None of the three is married. Ibrahim is in America, teaching Arabic in Columbia University in New York. He went for more education. War broke out and he is kept in your country, and in the meantime we miss him very much. He has not seen a niece who celebrated her sixth birthday two weeks ago, so he has been away from home a long time. My second brother Foad is taking my place in Mansoura. He is the head teacher of the Girls' School and is doing fine work. The youngest, Yacoub, is a station master.

As you know, I work now for the Literature Committee with Miss Finney. It is an interesting work, and it is an important piece of work too. Egyptians are beginning to realize the importance of reading. They show great desire for books. We noticed this clearly when we were visiting some of the libraries in villages. How sorry some of these villagers felt when we told them that if they don't want their books we wished to take them away! They showed eagerness to pay the very little they could and keep their libraries. Women are also getting interested in reading, and before long we hope to see that every library has a section especially for women. So, too, for children.

Miss Finney and I inspected fifty of our libraries during January, visiting thirty-seven towns and villages. We made our headquarters in ten towns Assiut, Sohag, Girga, Mellawi, Roda, Minia, Fikreya, Matai, Maghagha and Beni-Suef, and travelled out from these places. We went by train, bus, taxi and twice on foot. We had a very good time seeing different people and hearing their different ideas about books. Two

Miss Helana Mikhail, Assistant to Dr. Finney, who gives much time to visiting the little libraries scattered all up and down the land.

weeks ago I visited some other libraries in the oasis and province of Fayoum. Miss Finney did not go with me this time because she had to be in Cairo. We are having meetings for study Groups for women, for church leaders, and for young men.

I don't have very much to tell you about my work because I am still new in it. I hope later on to tell you more.

Please do remember me in your prayers that I may be better fitted for my work, for the glory of Him who gave his life for us.

Program Suggestions

By MRS. E. D. McKUNE, Nampa, Idaho

THEME: Brightening Horizons—Christian Ventures in Learning and Living

TEXTBOOKS: *For All of Life* by Wiser; *The Silent Billion Speak* by Laubach

OTHER HELPFUL MATERIALS: *Globe or map of world; Flannelgraph; Books & Pamphlets listed in Lit. Dept.; Womens Missionary Magazine; Leader's Time and Consecration.*

LEADER'S INTRODUCTION

This globe (or map) represents the home of over 2,000,000,000 people. We *must* learn and live together in peace, or else—future wars! Four months of our Mission Study take us venturing into all parts of this earth home where dwell people of all races and classes. Dr. and Mrs. William H. Wiser, through their book, *For All of Life,* will direct our venture thus:

December—Making the World Literate (Educational Missions)

January—Healing Physical Ills (Medical Missions)

February—Working and Living Together in Home and Community (Agricultural and Industrial Missions)

March—All People Worshipping God (Evangelistic Missions)

These writers are well qualified "venture conductors" (Tell brief biography. See opening page of Textbook)

This Introduction may be visualized on Flannelgraph by placing a picture of Christ in the center, and pictures of school, hospital, home, and church around it. Or, around the central picture, place other pictures of Christ such as are found on Scripture Calendars, illustrating phases of His ministry, as Teaching multitudes; Healing; in the Home; in Prayer.

(Borrow Flannelgraph from Children's Dept. of your S. S., or improvise one with about a yard of light-colored outing flannel which has a nap. Thumbtack it over something rigid, as beaver board or ply wood to make background. Stand up on easel. Pictures backed with scraps of flannel will adhere to this background, "flannel sticks to flannel.")

The following quotation, read while placing pictures on flannelgraph, is effective:

"When the great pioneer of missions went out to desperately difficult places of earth, they went because they were concerned about the souls of people. (Place Christ in center of flannelgraph).

One of the most fascinating portions of their record is the way the missionaries spread out their work into every area of human interest.

When they reached the people with the gospel they had to give them the Bible, so they became translators of the Word. (Place Church)

But what was the use of translating the Bible when the people could not read? So they became educators. Schools were started.

But what was the use of educating people who keep dying on your hands (Place school)

and how can you take away witch doctors and not substitute scientific medicine? So they became doctors. Hospitals were established. (Place Hospital)

But what was the use of curing people when they live in poverty and economic want—they still keep getting sick? So they became Industrial and Agricultural experts." (Place agricultural tool)—Uncertain of authorship

CHRISTMAS SETTING

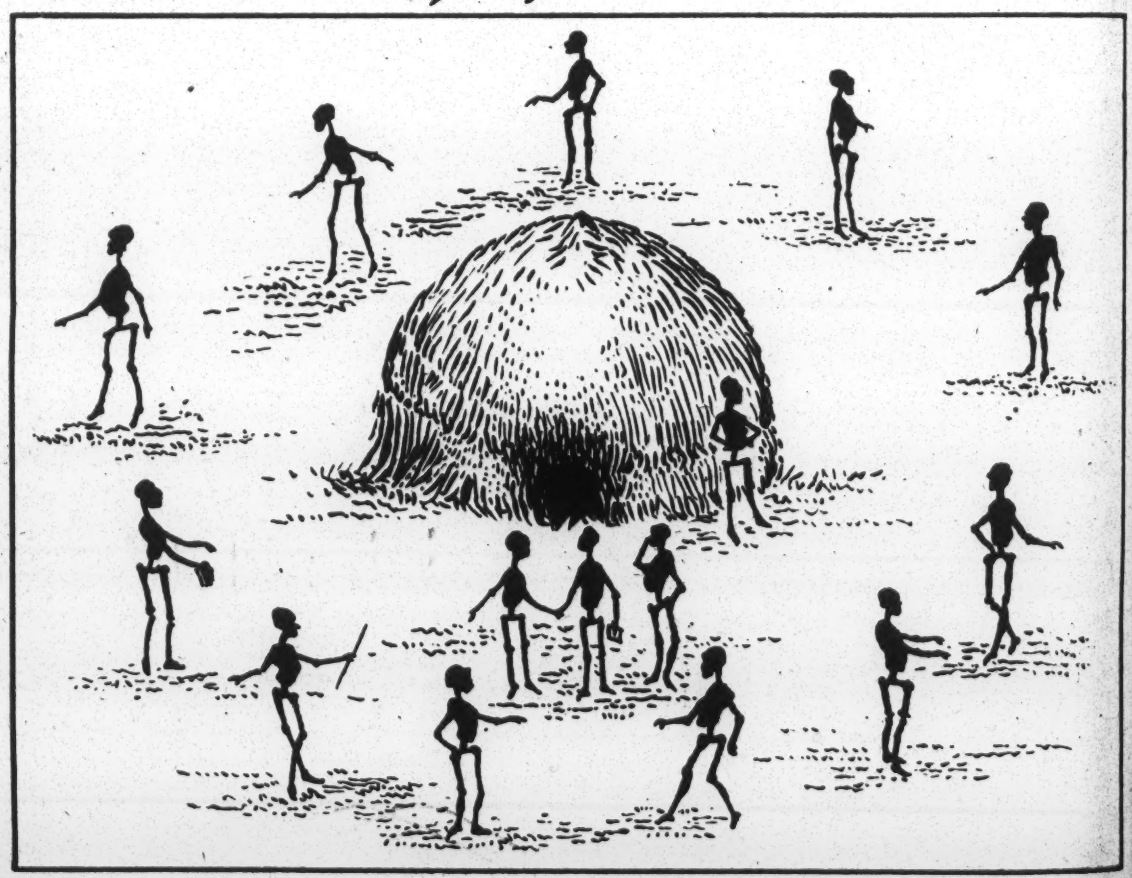
Story of "Beekum's Challenge" (pp. 1-10, *For All of Life*) quietly and reverently told. Or, since it is really a dramatic Christmas story, why not ask six women to dramatize it? A seventh woman may give prologue to dramatization (pp. 1-3). Then six characters seated on floor give conversation (pp. 3-8) and seventh woman gives epilogue (pp. 8-10). Should be effective and "Christmasy" in a candle-lighted room. Costuming optional.

CHAPTER I—THE LIGHT OF KNOWLEDGE

Develop under 3 Topics. References are to pages in *For All of Life*.

1. *Outreach of the Mission School.* Begin with story of S. Sudan (pp. 13-15). The missionary mentioned is the Rev. W. J. Adair. Again

Flannelgraph Sketch



This sketch is to show the one teacher, then the three, and finally the eleven who "spread out" as teachers from the Mission at Nasir.

use flannelgraph. Place picture of a mission school, or photo of Mr. Adair, in center. As you tell story add silhouette men cut from black construction paper to illustrate the 15 who started new schools—1 to represent the first volunteer; 3 who went in 1933; 11 more who went before 1941. Effective even if silhouette men are cut "gingerbread-man shape". (Construction paper will cling to flannel, so need not be backed).

Tell other stories of thirst for knowledge in Syria (pp. 11-13); in India (pp. 17-19)

2. *The Shadow of Illiteracy* (pp. 19, 20). The statement "three-fifths of the world are illiterate" may be visualized by dividing a string of ribbon of any length into fifths. Indicate that 2/5 represent people who can read; 3/5 those who cannot. Ask audience to close eyes and meditate briefly on what life would be if they were "blind to reading". Prayer of gratitude for our opportunity, and petition for the 3/5. (If you have access to the book *Christian Education in Rural Asia and Africa*, by Sailer, consult pp. 1-25)

3. *Toward a Literate World* (pp. 20-37) By all means supplement this Topic with highlights from the excellent book *The Silent Billion Speak.* Brief review in salesmanship style—just enough to make the women eager to read it, since it is one of the finest books on our Reading Course List. Dr. Laubach is a real pioneer in teaching adults to read.

Of course, enrich each of these 3 Topics by using the articles in this Magazine which our missionaries have written for the Program.

At close, or during Devotions, pray for our Educational missionaries by name, selecting them from Prayer Cycle. For four months make chart like sketch . . . on large poster paper, adding names at each meeting from December to March. (See page 170)

BEEKUM'S CHALLENGE

"Tonight I felt very near the Master, and have thought I would follow Him faithfully. . . . But I have lost sight of Him in days of trial especially when the trial comes long after I have had any word of Him.

"We don't mean to forget Him. But you see, we have so little to begin with that we need some one to help us right through that door, step by step.

". . . We need what Jesus gave His followers. Stay with us we beg you, and lead us out of our low way of living to the Christian way.

"We are ignorant men. We know that we are in need. But we cannot tell you how you can help all those others you talk about.

"Surely, you who can read and are wise will find a way."

From Prologue *For All of Life*

Suggested Devotional Service

For Program—Study on "Brightening Horizons—The Light of Knowledge"

By (MRS. C .W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1943: MOUNTAINS OF THE BIBLE.

December: *Mount Ararat.* Genesis 8:4, 5.

Opening Thought: "The Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Song: Bible Songs Hymnal No. 185.

Prayer: "O God, who hast so loved the world as to give Thine only Son for its redemption, grant us joyful hearts as we approach the Advent time. With angels and spirits of Thy saints in glory, we bow before Thy throne, O Christ, remembering with thanksgiving that Thou wast once a Child in Bethlehem. Thou hast made Thyself our Brother. As we bring gifts to others whom Thou hast given us for love and care, we offer Thee our hearts' thanksgiving and the service of our lives. Our richest gifts are Thine. Help us to minister in loving kindness to our brothers, and let Thy peace be multiplied upon the earth and Thy will be accomplished in the affairs of men."

"O Royal Prince of Peace,
O Bethlehem's Holy Child,
By whose Pure Life and sacrifice
The world was reconciled;
From springs of sympathy
Lead human eyes, so blind,
To see Thy Glorious Vision clear
Of Peace o'er all mankind."

Amen.

Scripture Reading: Gen. 6:12-14; 7:17-23; 8:4, 5.

Leader: "Noah in the ark was in a position of present safety but of much anxiety. Though to all appearence abandoned by God, he did what he could to ascertain what was beyond his immediate sight and present experience. He sent out his raven and his dove. Not satisfied with his first enquiry by the raven, which could flit from one piece of floating garbage to another, he sent out the dove. The dove would not settle on any such resting-place, and was dissatisfied until for herself she could pluck off some token that God's anger was turned away and that now there was peace on earth." (*Read Gen.* 8:11.) Thus the olive branch became a symbol of peace. This Old Testament picture of the dove bearing the olive leaf, proof of a new creation, is symbolic of the New Testament picture of the Spirit of God in the form of a dove, descending at the time of the baptism of Christ, while the voice from heaven declared, This is my beloved Son, in whom I am well pleased, a verification of the divinity of the Prince of Peace. (*Read Isa.* 9:6, 7.)

Prayer:

"Thy kingdom come, O God!
Thy rule, O Lord, begin;
Break with Thy righteous rod
The tyrannies of sin.

Where is Thy reign of peace,
And purity and love?
When shall all hatreds cease,
As in the realms above?

"When comes the promised time
That war shall be no more,—
Oppression, lust, and crime
Shall flee Thy face before?
We pray Thee, Lord, arise
And come in Thy great might;
Revive our longing eyes
Which languish for Thy sight."
Amen.

Scripture Reading: Rom. 14:17-19.

Prayer: For a more diligent study of the Bible and for a world-wide usage of all Christian literature.

Pray for WGMS members in their use of the Prayer Cycle and Womens Missionary Magazine.

Prayer-Poem:

"Praise we God, who hath inspired
Those whose wisdom still directs us;
Praise Him for the Word made flesh,
For the Spirit who protects us.
Light of knowledge, ever burning,
Shed on us Thy deathless learning."

Closing Prayer: (See 8, 14, 17, 23, 27 Days in the Prayer Cycle.)

"Thou Living Word, larger
Than any creed,
Thou Love Divine, uttered in
Human deed,—

"Oh, teach the world, warring
And wandering still,
Thy way of Peace, the
Footpath of Good Will!"

DR. FRANK LAUBACH, author of *The Silent Billion speak* writing from Latin America: said:

"Last night was a wonderful night of fellowship with Christ. I was able to talk aloud to Him without fear of being overheard. I did not sleep much. Hour after hour we talked. . . . He assured me and I assured Him that this 1948 would be the closest we have ever known in constant, abiding intimacy. As we talked together I offered Him my mind and urged him to think His thoughts all this year, so that it would not be I who thought but Christ. I offered Him my tongue and lips and voice so that He would be speaking all this year and not I. I offered Him my hands and feet and body so that this would be the body of Christ and the mind of Christ.

"It has been glorious beyond all words. If I keep my end of this contract, these two days will be the most important in Latin America thus far, so far as literacy is concerned. I stayed up until eleven reading 'Bush Aglow,' a wonderful, inspired book about Dwight L. Moody. . . . It left me aching to reach and save souls."

Quoted by *Ernest Gordon* in *Sunday School Times.*

Elizabeth Gregory Martin, Missionary to India 1888-1943

By MISS KATE A. HILL

ONLY some one gifted in the use of words should write a tribute to the wives and mothers in the homes of misionaries. Some one should let the world know about their lovely self-effacing lives. In a land where homes, as we understand the term in America, are little known, the quiet gracious light given out by these quiet, self-denying, all-sacrificing missionary mothers gives these homes a heavenly glory.

For these women serve not only their own, they reach out in loving giving and drawing power. Their hearts are so big, they can always open their homes to another son, another daughter, to the new and lonely fellow missionary.

Their joy increases with the coming of every new grandchild and even at the coming of the great grandchildren. They keep track of all the birthdays of the mission circle. Love and friendship and kindness radiate from these women.

The name of Elizabeth Gregory Martin stands high in the roll of such names. The lives of her children, grandchildren and fellow missionaries are richer today because of her beautiful devoted life.

She never sought nor enjoyed even well-deserved praise. When such was tendered to her she would say laughingly; "I don't know the person you are talking about."

What a rare gift is the saving sense of humor! Mrs. Martin had it in a marked degree. She found something to laugh at in every situation. In camp, in out of the way stations, on the hills, separated from her husband, on the long tiresome journeys to and from the mission field, even living in camp eighty miles in the jungles, she made the best of everything. Into difficult situations she brought quietness, comfort, and order.

Ocean travel with four boys, and again, with four boys and three girls, took a lot of planning and packing. On one accasion, coming home with the seven, the trunks with their extra clothing failed to reach Bombay. But Mrs. Martin met the situation with a gay good humor. Just this line in her diary: "When the trunks arrived in New Concord, we had our nice summer clothes."

Her diary, in which she wrote at infrequent periods, is the treasured possession of her family. From the record of the birth of her first son, each child was welcomed in turn and her prayer was that she might be worthy of each one.

Reading this diary one learns the secret of her powerful though quiet life. Sometimes ten year elapsed between entries but always she voices her need and her trust of One who hears and heeds the cry of those who trust Him.

One entry makes this trust so apparent. Here she records, in tears, the story of the illness, death and burial of her third son, away out in a lonely out station of the mission field. Here she records her plans to take the precious one to the mission

cemetery one hundred miles away. What need she must have felt for the Everlasting Arms.

How beautiful was the cheer and devotion of her last years to her husband. Those who witnessed this loving care marvelled at powers of endurance. But there was always time and strength enough left over to serve her church and her family and her friends.

Mrs. Martin met life with a brave acceptance and a gallant courage. She lives today in the lives of those she met and touched in loving service.

"We only know a little of the ocean
A few miles from the distant shore;
But, oh, out there beyond the eyes' horizon
There's more, there's more.
We only see a little of God's loving
A few rich treasures from His mighty store:
But, oh, out there beyond our life's horizon
There's more, there's more."

EXTRACTS FROM MME. FAHMY BEY WISSA'S COMMENCEMENT ADDRESS AT ASSIUT, MAY 1943

WHEN the societies of peace started their work many women joined them and were loyal in their work. Although some accuse these societies of working for the Nazis by delaying armament in other nations—which to a certain extent may be true — women still believe that these disputes may be settled by mutual agreement and arbitration. Thus they have risen again to do their share, especially after they have suffered yet a greater war in the same century. This is a war in which there is no difference between warriors and citizens.

Do we go on indifferent, ladies, ignoring this holy duty? I do not think so, because not only do we have to work for peace but to find also a solution with which to settle the dispute, not with the spirit of revenge but with the spirit of justice and brotherhood. We should avoid the mistakes of the treaty of Versailles. It is the duty of women to tell the world to go the straight way and to show them that there is no other way of safety except that of love and sacrifice and that God's good system is that of co-operation, harmony and obedience to the laws, and that there is neither peace nor rest other than this way. Teach women that if they follow the laws of God they will get blessing, but if they go astray hunger and destruction will befall them. Teach them that he who lives with God in the right cannot be conquered even if he is weak. The power of faith is never deceived or beaten. But for faith England could not stand against the tremendous power of Germany. England has persevered with patience until she has surpassed Germany.

It is through faith, perseverance and firmness that we shall win, as Jesus says: 'If you have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you.' "

Questions From The Psalms

By MARGARET W. COPELAND

III

The next Question from the Psalms is an oft-repeated one. How long wilt thou forget me, Lord, forever? Now if we are honest with ourselves we shall have to admit, that if God has forgotten us, it is no better than we deserve, for we have forgotten him far too often. We are so busy, and we have done so well for ourselves that He hasn't seemed so important. We have gotten places on the wing of the wind by our own clever inventions; we have sent serums and the gospel to pioneer posts, and diplomats to all the known centers. But suddenly our cleverness became a boomerang,—for our vaunted speed lost its sense of direction, we had to throw out the serums, Bible and missionaries to make way for bombs; and our clever diplomats returned to Washington with red and angry faces. We had forgotten God, and if he hadn't been *God* He would surely have forgotten us.

But since God is God, it would be impossible for him to forget us. He who cares most, suffers most; so God is war's greatest casualty. Can you imagine how he is hurt by Gestapo methods, by pogroms, by the subjugation of one race by another, by the disciplining of the bodies and minds of small children for naught save war and the state, by the use of brain and hand to subdue brother man when they should be used to subdue the earth itself, by the annihilation of space only to carry death to his children everywhere? Who suffers more,—God or we? God, for he suffers with his children everywhere.

Then if Gon really cares, why doesn't he do Something? Remember Billy Sunday's wail: "If I could be God for just ten minutes!" We are in such a hurry, but God isn't. He is the patient God of an impatient people. Then too, being a just and moral God, he cannot deliver us from the results of evil deeds by performing miracles of deliverance. As we sowed we must reap, nationally and internationally. God loves us, but no one can deny that our beloved nation needs chastening,—and we are getting it.

Why Doesn't God do Something! Because in what some people consider a moment of divine recklessness, God made us free, moral agents, and by so doing, limited his *right* to do something every time we get into a tight place. The impotence of God,—his powerlessness to stop us from doing evil if we are bent on doing so! Did the father not have the right to deny the Prodigal Son his patrimony, and make him stay at home? But that isn't the way love works,—it leaves the final choice to the individual. God limits himself that he may make us free to choose good or evil, and from the right choices come all the development of goodness and character in the world.

Now just suppose that God would stop being God, and become a miracle worker who would answer every prayer in the affirmative at the time of it asking. A prayer a day would then keep trouble away. Prayer would become an Aladdin's lamp in a fairy-tale world. Don't *do* any-

thing about the poor,—just pray, and God will fill their lunch-pails, and give them good housing. Don't try to solve problems of capital and labor, —just ask God to eliminate them both. Don't give to missions,—just pray that the earth become blanketed with Christianity tomorrow morning. Prayer would no longer reach down into our best selves, rise up toward God, and stretch out to others. It would only give orders to the Almighty. It would just place the keys of the kingdom in the hands of self-centered individuals. Gone would be all the heroes of faith and hardship; Gone the advance in the sciences and the search for truth and God. Gone would be stamina, love, courage, pity, sympathy and all the other graces which trouble and hardship breed,—and we would die of boredom in a world peopled with marionettes, robots and morons.

So stop expecting God to *do* something; for he has given us the power and the responsibility of doing it ourselves, for we are co-laborers with him. He will make wars to cease when the nations do those things which make for peace, *and not before.* He will keep bombs from destroying homes, hospitals and churches, when men use the ingredients of bombs for industry instead of destruction. He will clear the slums and dens of vice when men and women get the courage to put men in office who will cooperate with God to make this a righteous nation. He will make our victories lasting when we definitely work toward world brotherhood. Disease is not just the fate of mankind—it is God's challenge to conquer it. War is not a necessary evil,—it is God's challenge to man to make a real peace. Poverty is not just the doom of millions,—it is God's challenge to brain and heart for its solution.

Our Nation has a record of seeking Divine Guidance before entering on deliberations which will seal our national future. Remember the prayers of the founding fathers; the spiritual struggles of Washington and Lincoln with Almighty God; remember Wilson's efforts after World War I. Unless God dictates this peace, it will be as ephemeral as the last one. Will Christian women have a seat at the Peace Table? What about Christian statesmen like E. Stanley Jones? Will they be there? Post-war planning on economic and political lines is being done everywhere,—and it will be done without one thought for the principles of Christianity unless Christian men and women take a hand. We must be co-laborers with God for a post-war world and a Christian peace.

Where is now our God? He is above all, King of Kings, Lord of Lords; he is near to all to help us through today's troubles and anxieties. Why art thou cast down? For many reasons; but I shall hope in God who can bring good out of all this evil. How long wilt thou forget me, Lord? Never,—and because he cares so much, he challenges us to be co-laborers with him in making a post-war Christian world. Now God be thanked who hath matched us to this great hour.

"O God, our help in ages past
Our hope for years to come;
Be Thou our guard while troubles last
And our eternal home."

Editorial

MRS. JOHN P. WHITE, Editor, 7237 Penn Avenue, Pittsburgh, (8) Pa.

THE QUALITY OF A PEOPLE

By M. LOUISE HASKINS, Author of The Gate of the Year

There came a day when the Scribe, as he walked in the world's market-place, amongst those who had come from many nations, was troubled in his mind.

As he listened, he heard men talking of War. Some who talked were scarred with deep wounds; some were blind and some were mained, and on the faces of all there was the look of those who had been tormented.

Also there were some who talked of buying and selling; of wages and profits; of stocks and shares; they spoke together quietly of bargain-making, of secret contracts, and of devices by which they could outwit their fellows.

Then a Voice bade the Scribe write that which he had seen and heard, and interpret its meaning. And he said.

"Truly I have heard many words, and have seen strange looks on the faces of many. But their meaning escapes me."

Then the Voice said again:

"Go into silence. And when thou hast listened write that is in thy heart."

So the Scribe went from the market-place, and when he was alone and heard no longer the clamour of men's tongues, the meaning of the things he had seen and heard took shape. Then he took up his pen and wrote:

"There can never be peace amongst nations until there be peace amongst men.

He who rules not his own heart, and neglects to weigh his words in the market-place will not meet the tumults of nations with wisdom nor their claims with integrity.

He that defieth Good in his chamber will not find God in the greater assemblies.

He that forgets the poverty of others while making himself rich; he who has one code for the strong and another for the weak; he who slights his neighbour or encourages scandal—such can have no weight in the councils of great nations, and can give no word towards the destruction of oppression.

He who contends unfairly concerning houses and lands, stocks and shares, wages and profits, cannot make fair treaty with kings or governments, nor deal justly with their peoples.

The lust for power breeds hatreds, and he that causeth another to be insecure makes a bed for destructive fears.

From the street and the stall smoke may ascend which shall feed at length the clouds of war that spread over the face of the earth."

Then the Scribe paused for a long time, and wrote presently, very slowly:

"This also have I seen: Though waves rise with the winds, they fall again to the level of the ocean where lieth the deep strength of their waters. Those who sit in councils of peace and war among the nations seem to be above the heads of the people; yet these carry with them always the quality of the people, and it is their levels which determine the height to which their leaders may rise on great occasions."

Then the Voice questioned him again:

"Wherein lies the quality of a people which shall make them great?"

And the Scribe answered:

"This thing is too big for me. I cannot write. . . But he that seeks to understand the words: 'Blessed are the pure in heart for they shall see God' shall also at length understand where lieth the quality of a great people."

Then he laid down his pen and went out again into the street.

WORLD COMMUNITY DAY

We call attention again to World Community Day, November 11, when Christian women all over the land will be meeting together to pray for Peace and for a just settlement when the war is over.

There are over one hundred organizations making Post War plans. Unfortunately many of these make no recognition of God whatever. They use their own human intellects to make these plans. Christian women can do more than pray but they can do nothing worth while until they pray. Women are called to study, to plan and to pray.

A WORD OF EXPLANATION

We regret that there have been numerous mistakes in sending out the Magazines during the past week. The printer, who handles the mailing list and mails out the Magazines has labored under difficulties. Men and women are constantly being called into service. The experienced young woman who cared for this work of ours for several years went into war work and an inexperienced girl came to take her place. Although she labored diligently she was not equal to the intricacies of a mailing list of nearly 13,000 names.

In case of further errors please write immediately to either the editor or to the Treasurer, Mrs. Ralph H. Arnold, 525 Mifflin Avenue, Pittsburgh 21, Pa.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

ATTENTION!

The 1943 Thank Offering year closes Friday, December 31, 1943. Please send the Thank Offering of your society to your Presbyterial Treasurer before December 31.

The very heavy mail for the holiday season may delay the delivery. One society failing to send its Thank Offering on time may cause a Presbyterial to lose its place on the Honor Roll. The treasurer of the society sends the money to the Presbyterial treasurer. She in turn sends it to the General Treasurer.

As soon as the money is sent to the Presbyterial treasurer the Thank Offering Secretary should fill out the Thank Offering Report Blank and mail it at once to the Thank Offering Secretary of her Presbyterial. This Secretary compiles the report of the Presbyterial and mails it promptly to the General Thank Offering Secretary.

THANK OFFERING

Have you ever visited Boulder Dam? It is a day's journey from Los Angeles, across Death Valley, about twenty-five miles beyond Las Vegas, Nevada. The breastworks are the highest of any dam in the world, rising seven hundred and twenty-six feet from the floor of Grand Canyon, six hundred and sixty feet thick at the bottom and forty-five feet thick at the top, so that lanes of traffic may pass each other at the crest. Behind it the waters of the Colorado river back up for one hundred and fifteen miles to form Lake Mead, the largest reservoir in the world.

Now consider, if you will, this dam to be the arm of God's patience stretched out over the centuries until Jesus Christ should come, while the sins of man mounted behind it. They rose and rose, beginning with Adam and Eve and continuing with those of Cain and Abel, of Noah, of Abraham, Isaac and Jacob, of Moses, of David, of Jeremiah, and including the sins of all men who should come after the crucifixion down to and including me, for Christ bore my sins on Calvary too, all that I have committed, all that I am committing, all that I ever will commit. Furthermore, if there had been a thousand worlds all peopled as this one is, Christ would still have withstood the penalty and known resurrection. Then God withdrew the arm of His patience, and the flood waters of the sins of mankind exacted their penalty of Christ Jesus as they fell on Him. And when they crucified Him, they nailed His hands out-stretched in the very position of compassion to compass all men everywhere. Surely sinners must cry out, "Thanks be unto God for His unspeakable gift."

Now just as refusal of life in Christ is the greatest sin of the unbeliever, so refusal of the abundant life by crucifixion of self is the greatest sin of the believer. In every believer is that old nature that can do nothing but sin: God makes no attempt to improve, subject, or eradicate it, because He has already crucified it. It only remains for us to consider it an accomplished fact. "Reckon ye yourselves to be dead indeed unto sin" (Rom. 6:11). Grace provides, faith possesses. To the believer God says, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14). Yet we daily and hourly make provision for the renewal of the life of the flesh. Do you spend hours reading novels and then wonder why you have no

(Continued on Page 169)

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years adn over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Mrs. Rachel Boyd, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Coie, Khartum North, The Sudan.

YOUNG WOMEN'S SPECIAL COLUMN

The following has just been received from Miss Mary Coie of Omdurman, the Sudan, one of the Y. W. Special workers. This recital will give our young women at home some idea of a missionary's experiences with thing more or less familiar in America.

Omdurman, the Sudan,
April 19, 1943 (rec'd Sept. 29)

"Lady Ford in Omdurman"

No, Lady Ford is not Mrs. Henry Ford or even Mrs. Edsel Ford, but—The Ford V-8 which takes the Bible women in Omdurman to work five day a week for nine months of the year. I am writing especially to those of you who had any part financially or otherwise in providing the new Ford for Miss Pillow in 1936. In spite of the fact that I have driven this car for three years, even yet when I go to collect it from the repair shop, the foreman calls out to the boy, "Go and bring Miss Pillow's car!"

Could you see Lady Ford in the garage here in Omdurman, first of all you would not think much of the garage. The east side is an unpainted wooden lattice work to shade from the morning sun, and screen her from the rest of the yard. The north side is open as, being near the house, the car is sheltered from the rain and wind. The west side is boarded up at the top to make up for the deficiency of shade from the west wall. The roof is of corrugated iron as also the door which forms the south side. But a lady is a lady wherever she lives, so also is our Lady Ford!

Her speedometer registers 28,102 miles, which is not actually all she has to her credit, as the speedometer was under repair for a fortnight. This mileage has been acquired, for the most part, around our three towns here. Seidna to see our American friends from Egypt off on their homeward way to America, and visits to our work among the women at Gereif.

Like all ladies, she is always prompt and never keeps anyone waiting unnecessarily. Even after six years of service in the Sudan sun, heat, and sand when her tires were so nearly finished that repairs for flat tires alone averaged nearly five dollars a month, she always seemed to manage to take us on time where we were going. More than once we have arrived at our pupil's house and than had a flat which the boy could change while we were at the lesson, or many times we have arrived home and before Lady Ford was required again, one of her tires would have to go to the repair shop. One week she had eight flat tires!

But, naturally this could not con-

tinue, if for no better reason than the expense. It was September before rationing went into effect that it was decided that, in view of Lady Ford's service, she rated new tires. But where were they to be obtained? And, if obtained, from what source would the money come to pay for them? Tires in Egypt were selling for $100 each, and at Elobeid at $150 each! The year's budget carried the upkeep, but did not provide for any such expense. But it seemed reasonable that, since the Lord has provided the car, He would provide the tires also. When the company from which she was purchased was approached on the subject, the manager replied quite hastily that there were not tires of that size available, and it might be months before there would by any! Two months passed during which the idea of asking the help of our old friend, "Monkey Ward," (Montgomery Ward), was entertained, but due to the war,—there were new import and export regulations in effect,—this was ruled out. Finally, a bit of close observation, while waiting for change at the petrol pump, led to the information that the company had 600-175 tires for some people, so why not for Lady Ford? Again the manager was interviewed. This time the answer was a sharp negative,—"There are no tires of that number available!"

(To be concluded in the next number of Magazine)

"WHAT DOES IT MEAN TO BE A MISSIONARY?"

(*Two Girls Talk It Over.*)

Enter Joan (greet Lois):—"Hi, Lois! What are you doing?"

Lois (preparing for Missionary program):—"Hi, Joan! I'm working on a program for King's Daughters. I'm supposed to conduct a Missionary forum at the next meeting. I have been reading and thinking about Christ's commission to His disciples and—to us: "Go ye into all the world, and preach the gospel to every creature." How wonderful that we can have a part in His work! When I think what it means—teaching, preaching, healing—in a word, "making disciples"—it thrills me!"

Joan:—Yes, and best of all, Jesus promises to be with His disciples *wherever* they go—'even unto the end of the world.' That promise is just as good today as it was when Jesus gave it to the eleven disciples. I am so glad I happened in just now, Lois, because I want to talk to you about my hopes and dreams. I have always wanted to be a missionary in the foreign field, and there are a lot of things I want to know."

Lois:—"Maybe I can help you, Joan, because I wrote to our Young Women's Secretary, asking her about the qualifications for missionaries, and she told me so many interesting things. Most of our missionaries come from Christian colleges and schools. They hear of the need, then feel the call of the Holy Spirit. Many volunteer for service at the New Wilmington Missionary Conference. Then they get in touch with the Women's Board of the Women's General Missionary Society and, if they are approved, are put on the list of candidates. When they meet all the requirements and the Board is convinced of their spiritual stability, they are appointed to some field of work. Do you know what the qualifications are for a missionary for—say—evangelistic work on the foreign field?"

Joan:—"I know that first of all she should be missionary-minded and acquainted with her Bible. She should be a college graduate with special Bible training. She should know how to get along with people—her associates as well as those to whom she is giving the message. She needs to have a flair for

language study, too, because, first of all she will have to learn the language of the people in the field where she will work."

Lois:—"Yes, and a missionary needs to have a good clear voice to be able to tell her story in a convincing way on furlough. She needs to be careful of her personal appearance, of her speech and her example. She should be adaptable, and must have an *active, vital* faith in Christ, so that she can win others to Him."

Joan:—"I think, too, that a missionary should have qualities of real leadership, and a deep sympathy and understanding of underprivileged people. She needs courage, —and a sense of humor is a big help. Above all, she needs a deep, abiding faith in God."

Lois:—"Miss Little said a missionary told her once that anger on the part of the missionary might destroy for the native his regard both for the missionary and the missionary's Christ!—Have you considered what kind of service you would train for?"

Joan:—"I just can't decide whether I would like to go out as a short term teacher in one of our schools or as a regular full-term evangelistic worker among the girls and women. The girls of *India* especially call to me.—There is great need now for teachers in Mrs. Duncan Henry's Empress school in Ethiopia. Isn't it wonderful the way God has opened Ethiopia for mission work?"

Lois:—"There is a great need for nurses, too. A nurse should have her R.N. degree, have felt the missionary call as well as know and love her Bible. There are different kinds of missionary work—evangelistic, educational, and medical—all offering many opportunities for service. India, Egypt, the Sudan, Ethiopia—all calling for help,—for some one to bring the light of Jesus Christ."

Joan:—"I thought you were very much interested in Frenchburg, Lois. Have you ever considered teaching there?—Just what training is required to be a Home missionary?"

Lois:—"A Frenchburg teacher should be a college graduate, having majored in some subject such as History, English, Science or Home Ec. and be able to obtain a Kentucky teacher's certificate. She also needs to know her Bible. I am still keen about Frenchburg, and am so glad I had the opportunity to visit there and to see what wonderful things are being done for those mountain young people."

Joan:—"I have been so thrilled about the new hospital at Frenchburg and the Recreation Hall at Ezel! Both were surely answers to prayer. I do hope the doctor at Frenchburg will be deferred again, because he is needed certainly in those Kentucky hills!—I have been interested in learning about the work that is being done among the Negroes and Indians. So many of the girls are wearing the little bead ornaments made by the Indians at Tama, Iowa, Indian Mission.—Oh, there are so many needs, both at home and abroad, it is hard to decide just where to go."

Lois:—"I think it would be interesting to work among the Aliens, but the secretary advises that such workers as City or Alien missionaries need to be well educated, *wise, mature* women who have had wide experience as to the home and its problems. She says it is no work for young girls. I heard Mrs. Catherine Lamb, city missionary in North Side, Pittsburgh, talk at our Presbyterial meeting, and she told of terrible conditions right in Pittsburgh, not far from the 'Golden Triangle'. I recall one thing that struck me was of one house in a particular district with 58

people living in it—and there was only one bathroom!"

Joan:—"I guess you don't have to go to India to hear about untoward conditions,—you can find them even in our 'enlightened' country!"

Lois:—"Yes. My mother was visiting a class for backward children at one of our schools one day last week, and when the teacher told of some of the conditions under which these children live, she was appalled! It is hard to realize that such terrible things exist in our own city."

Joan:—"The war has brought new problems to the missionaries at home as well as abroad. In these 'mushroom' towns, trailer communities, etc., there is great need for Christian workers to start Sabbath Schools, Vacation Bible Schools, and provide some means of recreation for young people."

Lois:—"Well, Joan, we have covered pretty nearly all the missionary fields—and we realize how great the need for workers is, both at home and abroad. Let us pray that many young people may hear of the gospel needs and feel the call of the Holy Spirit, to active missionary service."

Joan:—"And let us also pray that our Church as a whole may be awakened to the gospel needs at home and abroad, and help with gifts of money the young people who have heard the Master's call to 'go and preach the gospel to every creature.'"

Note:—Prepared for the use of the King's Daughters' Missionary Society of Highland Church, New Castle, Pa. "An original skit."

MONONGAHELA'S RALLIES

Separate rallies were held for the Teen Age and Young Women's Groups. A picnic lunch, planned by Mrs. A. M. Milligan of the Mt. Lebanon Church and Mrs. S. R. Shave of Beverly Heights Church, was held for Teen Age Circles at Mt. Lebanon Church on Saturday, August 28, 1943.

Miss Mary Eleanor Milligan presided. Eleanor O'Melia was the devotional leader, Shirley Dunlap was in charge of the program and music was offered by Lois Koerber, accompanied by Mrs. Thomas Orndoff—all very splendidly done.

An enthusiastic group enjoyed the program, "A Treasure Hunt", based on the book, "We Who Are America". This was arranged and presented by a few of the McCown Circle of Mt. Lebanon Church. . . . Our one regret was that one or more from each circle could not have beeen present as well as a sponsor from every group. These rallies are held for the good of societies.

The Young Women's Rally was held at the Community House, N. S., Pittsburgh, October 1, 1943. The meeting was preceded by a dinner in the cafeteria. A committee, consisting of Mrs. John McKelvie (Mt. Lebanon), Mrs. W. A. Minteer (Homewood), Mrs. E. M. Grubb (Brookline) and Mrs. Wm. Sandles (West Park), planned the entire program to be of practical help.

The new Young women's secretary of the presbyterial, Mrs. A. A. Steinmiller (2nd Wilkinsburg), presided. Mrs. Gladys McDermitt of Coraopolis was the devotional leader. Miss Aileen Wakefield rendered the sacred song, "Trust in Him", with feeling. Mrs. Alphonso Berrios of the Brookline Church was the capable accompanist.

Mrs. R. E. Bodman and Mrs. E. M. Grubb of Brookline presented "Facts and Rumor"—stating many rumors that are abroad concerning the missionary cause and its prosecution and giving the facts in each case. Quite enlightening!

Mrs. Catherine Lamb, Home missionary, presented the study books and gave many helpful suggestions for program building. We are more

conscious than ever before of the different groups that make up America. Mrs. Lamb urged us to reach other racial groups and do something for them.

The "Question Box" was conducted by Mrs. J. M. Cameron (the J. M. Wallace Memorial) in true "Information, Please" style. The girls put the question in the box upon entering the room and our "experts", Miss Ida B. Little, Mrs. Catharine Lamb, and Mrs. John McKelvie, gave unrehearsed answers. Some of the questions were addressed to the members of the group, so the entire assemblage participated. . . . Altogether it was an instructive and entertaining evening. It was unfortunate that conflicting dates cut the attendance somewhat. We are hopeful for the time when every society shall make it a matter of conscience as well as of seizing the opportunity to have two or more delegates at every rally meeting. Societies owe this to themselves as also to the cause they represent. *Mrs. William Sandles*

PROGRAM REVIEW

A very artistic and clever program came in from Manhattan, Kansas, Y.W.M.S. The hemispheres are outlined on the cover with this slogan on both,—"Pray Ye," "Go Ye." Each program page is introduced with sketches appropriate to the month: —September's little red school-house, the lads and lassies and their school utensils make a very familiar scene in the month named. You will expect a pumpkin face and autumn leaves in October, Sir Turkey in November, the Star in December and "Joy Bells" in January. Every one in suggestive. The Cross entwined with lilies is found on April's page, a properly dressed bride and "love birds" in June and "Old Glory" in July fit their months perfectly. It should be said that these illustrations are all hand-drawn and colored, fitting symbols well executed.

Among the officers, one is charged with a "Scrapbook for Missionaries."

The program was sent in by Mrs. A. M. Reed, 600 Moro St., Manhattan.

THANK OFFERING DEPARTMENT

(Continued from Page 164)

taste for the Bible? The Holy Spirit lives on spiritual food. Are you trying to feed the Holy Spirit on the movies, dancing, or bridge? Are your nearest friends such as weaken you spiritually? "They that are after the flesh do mind the things of the flesh" (Rom. 8:5). Do you "mind" clothes or a bank account? Do you seek position or prominence for self? Then do not wonder that your spirit is lean.

Perhaps you have taken the first step into the Christian life by accepting Christ as your Saviour. You faced the choice of your sins or God's Son and you chose the Redeemer. Now God puts before you another choice, self or Christ. When the believer dethrones self and enthrones Christ he possesses all that Christ possesses and cries out, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

SENIOR LIFE MEMBERSHIPS
$24.00 Each

From September 1, 1943 to October 1, 1943

26. Mrs. Janet Anderson, Cambridge, Mass. By Women's Missionary Society.
27. Mrs. Mabel Gleeson, Lyndhurst, N.J. By Mrs. Carolina Aldridge.
28. Mrs. Jessie S. Willson, Jamestown, Pa.
29. Mrs. Shirley Ripp, Lyndhurst, N.J. By Mrs. Ida Morton
30. Mrs. W. A. Malone, Coin, Iowa. By W.M.S.
31. Mrs. James F. Monzingo, Coin, Iowa. By W.M.S.
32. Mrs. S. J. Allen, Coin, Iowa. By W. M.S.

Girls' Circle Program

MRS. E. D. McKUNE, Nampa, Idaho

Youth! Ventures! Come, for four months let us go venturing into all the world. First, in December, on a quest to find *Brightening Horizons* opening for those who cannot read.

No one Textbook seems adequate for such a great venture. Some books helpful to Sponsors and to Girl's Circle Members: (Secure as many as possible. May borrow last two from Women's Society)

Everything Counts by Cobb, 50c
Tales from East and West by Cobb & Young, 50c
The Trumpet of a Prophecy by Baker, Cloth $1. Paper 60c
For All of Life by Wiser
The Silent Billion Speak by Laubach

Theme should appeal to girls. Good planning and preparation should make vitally interesting Program. Candle-lighted room, globe or world and small Christmas tree on the table for Christmas atmosphere. On Christmas-card Invitation request each girl to bring her Bible.

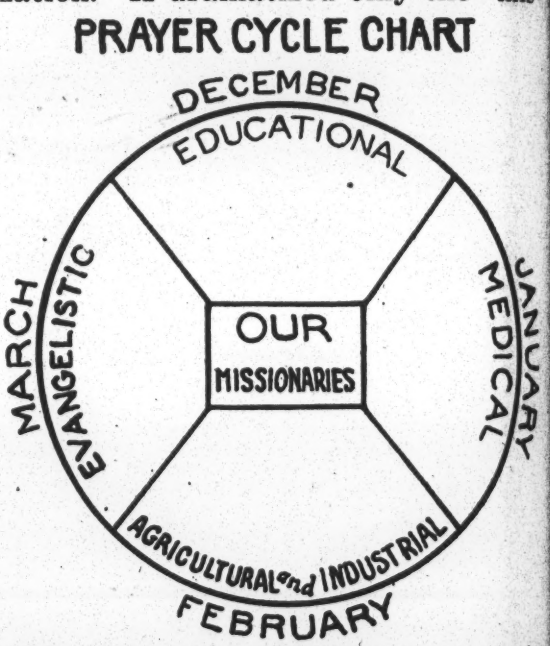
DEVOTIONS

Sing several favorite Christmas carols. Follow with prayer. Read in unison the Christmas story (Luke 2:1-20). State that Jesus came to bring salvation to the whole world (Indicate globe) Ask girls to take "gift" bell or star from tree, look up reference and read. (Leader previously made & put on tree colored-paper bells and stars on which she wrote references about Jesus as Teacher. Appropriate references: Matt. 5:1-12; Mark 1:21,22; Mark 2:13; Mark 4:1, 2; Mark 6:2; Mark 6:6; Mark 10:1; etc. Any parts of Matt. 5, 6, or 7 appropriate)

PROGRAM

Instead of being given a specific outline, wouldn't you girls prefer to plan your own program if you know sources of help? Begin early. Search, adapt, consult your Sponsor.

1. Note Program Suggestions (pp. 153, 154 of this Missionary Magazine). Adapt some to your group. For instance, the Christmas playlet about Beekum; or the "string or ribbon" illustration; or the story of the Sudanese begging for schools which you may wish to use as a flannelgraph story or give as impromptu dramatization. If dramatized only the "missionary", the "young Christian" & "first volunteer" need practice. Select other 14 teachers from group, tell where to stand, just to show spreading out from mission school. No costuming needed.



Make a large chart. Each month write in the names of missionaries in each type of work.

2. Chapters I and V of *The Trumpet of a Prophecy* fine for this meeting.

3. Pages 49-63 of *Everything Counts* offer ready-made plans, including dramatic episodes about Dr. John G. Paton teaching cannibals to read, and about Frank Laubach.

4. "The Tales Tied Together"

(Continued on Page 172)

Home Missions Department

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

MISS ELLA MONTGOMERY

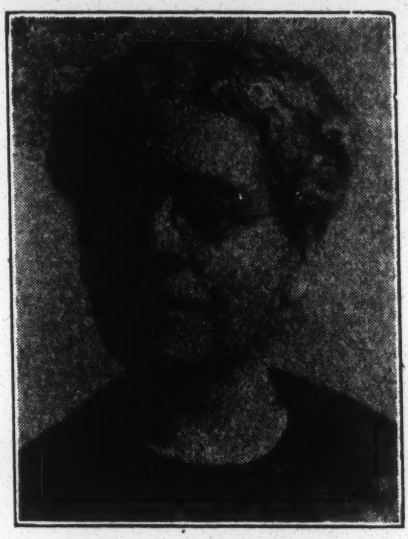
A telegram was received on the morning of August 26th., notifying us of the passing of Miss Montgomery who had spent more than thirty years in home mission work. For ten years she gave her services to work among the Indians on the Warm Springs Reservation in Oregon. Several years were spent in the mountain mission at Paint Creek, Tenn. This was followed in City Mission work, first in Alliance, O., and later in Mansfield, O., where she continued until obliged to resign in 1935 owing to failing health. She then returned to her home in Washington, Iowa, to end her last days with or near the members of her family.

The funeral service was held in her home church conducted by her pastor and assisted by the pastor of the Presbyterian church a life long friend, who paid this personal tribute to Miss Montgomery:

"Character is the most beautiful of beautiful things and also the most useful. Her life was spent in service of others.

"In my contact I found her a woman of Christian culture and poise, and these produced a humility revealing this. A woman who loved her Bible and was glad and eager to know its contents; hungry for a knowledge of God through His word, and to have power with Him by means of prayer. This is the greatest need in the world today.

"I thank God for the privilege of meeting her and for the touch of her life on mine. 'As iron sharpeneth iron, so does the countenance of a man his friend.' To have a character like Ella Montgomery one has to start very young. It takes years to produce such. Like Wiliam Carey Ella Montgomery could lay claim to being a persistent consistent plodder. 'Others' could be written over her life. May God in His providence raise up others to carry on what she has laid down."



Miss Ella Montgomery

Her sister wrote—"We miss her, and yet when we think of her suffering and helplessness that have steadily increased for several years, we canot but rejoice that the weary pilgrim is at rest. With Christian fortitude she faced the realization that her active days were ended and patiently and courageously awaited the end. We think of her now as rejoicing in the fulfillment of her faith in her Saviour, and the freedom from physical suffering."

Miss Montgomery has gone to her reward, but her works do follow her.

EZEL

On June 18th Miss Ruth Mitchel, who for two years has been our capable and efficient Home Economics teacher, and Mr. Eugene Ammon were united in marriage in the Wallace Memorial U. P. Church of Washington, D. C. The Ammons plan to make their home in Washington where Mr. Ammon is a chemist in the Naval Research Laboratories.

Both Mr. and Mrs Ammon graduated from Sterling College in '41. Congratulations and best wishes to the newlyweds.

Ezel School will have other faculty changes. Miss Elizabeth Wilson plans to return to her work in our Egyptian Mission as soon as conditions allow. Miss Elena Johnston, who came to help us just for last year, has returned to her home in Grove City, Pa. Mrs. J. R. Henderson plans to remain with her husband Sgt. J. R. Henderson, stationed in New York City. There she is employed in Red Cross work and both the Hendersons are busy in Christian service with young people.

REV. BRUCE BUCHANAN SAILS

The latest word from our former pastor Rev. Bruce Buchanan is that he sailed from an Eastern port and is now on his way to Ethiopia. Our prayers go with him on this treacherous journey. The Buchanan family has moved to Monmouth, Illinois, where Mrs. Buchanan will remain with the boys in school there.

Mr. Revis Carr, our farm manager, has been busy with a large school garden as well as farm work. We have had a good growing season and our Teacher's Home cook is busy canning for this winter's needs.

When school closed this May our clothing supply was exhausted. But all during the summer friends have been remembering us and sending us clothing. We are glad that we shall have a good supply on hand when school begins. That is when we have the greatest need. Thank you loyal friends! Keep it up!

GIRLS' CIRCLE PROGRAM

(Continued from Page 170)

from *Tales from East and West,* pages 54-68.

5. Discuss or review briefly a couple of articles in *this Magazine* by our missionaries.

6. Good general discussion questions:

What ventures and venturers have helped mold world history?

What Christian venturers do you admire?

How many languages are there in the world? (2,796—estimate of French Academy)

Into how many languages has Bible been translated? (Write to American Bible Society, Park Ave. and 57th St., N. Y., for materials. Ask for leaflet John 3:16 in number of languages, etc.)

7. Close Program with Prayer Cycle, selecting Educational Missionaries from 5th, 6th, 7th, and 17th to 29th Days. See p. ..... for Prayer Cycle chart to use 4 months, writing names in each section of circle.)

Negro Missions

MRS. H. RAY SHEAR, 206 Inglewood Dr., Pittsburgh 16, Pa.

(For the following article we are deeply grateful to Prof. O. T. Robinson, the present superintendent of Henderson Institute. Previous to his superintendency, Mr. Robinson was for several years principal of the high school under Dr. John A. Cotton, Superintendent.)

The work at Henderson has from the first been promoted by the Board of American Missions, but the Women's General Missionary Society has co-operated by gifts and the payment of certain salaries.

HENDERSON INSTITUTE, HENDERSON, N. C.

1891-1943

PART ONE

J. M. Fulton—1891-1893. We do not feel that any argument is necessary to prove that Negro education was almost nil throughout the southland when the United Presbyterian Church began its mission work in Henderson, North Carolina. Suffice it to say that schools, such as they were, operated two or three months during the year as a maximum, according to a very interesting and well kept Journal recorded by J. M. Fulton, the first principal of Henderson Normal and Industrial Institute, established September 7, 1891.

Naturally, we would expect that the beginning was on a rather small and financially limited scale. The first report ending October 30, 1891, shows the total receipts as $537.90 and expenditures $529.60, leaving a balance of $8.30. The size of the school may be judged by certain items listed, namely, one dozen erasers and two boxes of crayon. One drum was bought for $3.50. We wonder its purpose! Perhaps it served as a signal instead of a bell, as we find a bell was bought May, 1892, for the sum of $30.00.

When the work began in September, apparently there was a total of five teachers, including the Principal. Salaries for teachers were $50.00 per month and for the Principal, $83.34. These salaries by no means portray the caliber of the teachers and Principal as we may soon realize. One entry shows that they were anxious to develop the people among whom they labored along all lines. Mr. Fulton writes, "The $100 received from Mr. Arrobb will go into a library, for none of our students have ever read a book or a poem except school books." (Dec. 1891)*

The spirit of Booker T. Washington as well as many other thinking people of our day is shown by the fact that as the result of the plea for industrial work, the Women's Board sent a check for a sewing school to be established, January, 1892. Miss Jennie Brownlee's report to the Board, February, 1892, reads in part: "We now have press, tables, scissors, thimbles, (no machine). Much time has been spent teaching them the use of the thimble, how to lay a hem, baste and sew a straight seam. They can use a needle very well, some of them surprisingly well, but they have no idea of doing things right."

January, 1892, Mr. Fulton wrote to the Board: "We would like to have the Secretary, Dr. Witherspoon, the first of February. We know that he will in his regular visits come to us in March. But this field to me looks like a very important one. We need more room for the present demands and will need very much more next year if appearances go for anything. The need is further verified in February: "Our school is very full; more than 350 pupils attend-

*All quotations are over the signature of J. M. Fulton.

ing every day. I do hope the Lord would make somebody rich enough to give us $10,000 or cause 10,000 poor people to give us one dollar each, then we could begin to get the work in shape to meet the demands of this people."

Let us try to visualize the difficulties confronting these early workers as we carefully read parts of three distinct reports which follow.

EDUCATIONAL REPORT

September 7-October 30, 1891—Total number of students, 353. "Our night school is held four nights in the week. . . . The enrollment is 90. Average attendance is 75 per cent. There are 50 reciting chart and first reader. Reading, writing, arithmetic and spelling are taught. . . . We all deem this most interesting work. With the exception of half a dozen boys, they range in age from 20 to 60. Most of them are parents and laborers."

November 1-December 1, 1891. "Examinations in all rooms showed in all the branches, except arithmetic in No. 3, had been well taught and students had advanced rapidly. The progress was fully up to the advancement in the white schools in the North. . . . We closed the terms of work with an entertainment. The term's work has satisfied us all that all the Negro needs to be educated is the opportunity. He has both brains and determination." February 1892. "Night school has been well attended. We had an enrollment of 150. With this month our night school closes for the year after having been in session five months. We thought it best not to tax our teachers through the enervating months of March and April. We have had no more interesting work."

Graduating Class 1943, Henderson Normal Institute, Henderson, N. C.

RELIGIOUS SERVICES

September 7-October 30, 1891. "We have an evangelistic service every Sabbath at four o'clock. The Sabbath school lesson is taught, followed by short gospel talks. Our attendance is over 300. We think many come because of the novelty but we will be better able to judge the next time we report."

November 1-December 1, 1891. "The attendance is the same as last month. . . . We now require all of the pupils who attend our week school to attend Sabbath school. We are having opposition from the colored Baptist and Methodist churches since beginning our Sabbath services."

January, 1892—"Interest in this department still continues. In addition to the work already reported, we are assisting in the Sabbath school work in the colored Presbyterian church. They use the Bible Songs. The little church is full. I wish it were larger. . . . We offered to go to the Baptist church on the other side of town and teach and sing for them. They have not accepted yet. Their preacher is afraid of our influence."

February, 1892. "All our students are required to attend the Sabbath service at 3:00 P. M. This severe requirement has counteracted the opposition of the Baptist preachers. We announced to them that we were educating the youth to be useful Christians. Any of the people who wanted their children educated without the Bible must go elsewhere. The parents say 'Amen'."

INDUSTRIAL REPORT

April, 1892—To the Women's Board. "The Industrial department opened January 4, 1892 and has continued each school day since. . . . The colored people have reached the point of intelligence that makes them long for better things. Their poverty is so great that they can do little than long for them. They hope therefore to be able to dress better by being able to make their own clothes. I am glad that your Board has undertaken industrial work in the Missions. The gospel comes with greater power to this people shut in on every side by prejudice, poverty and ignorance when accompanied by a means to make themselves independent. . . ."

The curtain falls upon the record of J. M. Fulton, a man who undoubtedly was devoted to his work with a devoted corps of workers. It is in his memory our present girls' dormitory was namel Fulton Hall. His final report made May, 1893, shows a total of eight teachers. Total enrollment for the year, 702. Highest average attendance, 377. Lowest average attendance, 257.

C. L. McCracken—1893-1898. The interesting Journal as kept by J. M. Fulton was not continued by his successor, C. L. McCracken, but a careful study of his day book indicates the administration might be considered a period of physical development of the institution. The large enrollment clearly indicates the need at this time.

Realizing the need for industrial work, doubtless through appeals of which we have no record, we find that donations from Miss Ellen Collins, July 3, 1894 of $2,500, and from Miss Jane Harrison, July 9, of $2,000 were made for the establishment of a printing department.

We can well imagine that many hearts were made glad with the first Commencement exercises which closed the year 1895-'96. At least we are sure that Thomas Burwell, now M.D. and practicing in Philadelphia had the day largely to himself as he was the first and only graduate that year. We are sure that if time were taken to contact him and others casually mentioned in this account, our report would become a real volume.

The increased attendance shows that it became necessary to add an-

other teacher September, 1896, making a total of nine workers.

The annual report, 1896-'97, shows that new rooms were added to the school building.

June 12, 1897 shows that many entries referred to completed water connections. For the first time Henderson Normal Institute had running water. Prior to this time, water was gotten from a well or spring. The spring is something of a land mark and gives its name to one of the streets of Henderson, Rockspring Street, which approaches one of the entrances to the campus proper. The spring had a sufficient flow to operate a ram which forced the water into a tank for the above mentioned running water. It was our privilege, while visiting the son of the late R. H. Adams, some thirty years ago, to see the old ram in operation. I recall distinctly hitting some certain part of the ram with a hammer at intervals when some valve would stick while operating.

October 14, 1897. A foundation was laid for a new building. The annual report 1897-'98 records that fees were paid for examining the title to a certain property and recording the deed.

The boarding department apparently was growing, for we note that in April, 1898, $446.76 was recorded for enlarging the girls' dormitory.

It is quite evident that many friends in the north were constantly contributing boxes and barrels of clothing to the mission. Note the money realized on the sale of clothing: 1893-'94—$600.12; 1894-'95—$346.14; 1895-'96—$292.17; 1896-'97—$143.59; 1897-'98—$149.32.

The final report concerning C. L. McCracken appears over the signature of J. M. Moore who audited the books August 12, 1898. Mr. Moore, at the time, was Principal of Thyne Institute, Chase City, Virginia. In reference to the audit, Mr. Moore writes: "Reported to the Board August 12, 1898, with the request to send check for the above ($5.04) indebtedness to Mrs. F. A. McCracken, executrix of the late C. L. McCracken.

Albert N. Porter—1898-'99. For one year, the record shows that Albert N. Porter was in charge. Naturally, for such a short period, not much would be accomplished of note. All that we can say is that he "carried on." We are indebted to him for preserving many pictures of the earlier days of the work here and regret that at the last we learned that he can be reached at 1060 West 2nd Street, Santa Ana, California. We wish we had been able to get some first hand information from him and his work here for this writing. The pictures of his time show, however, the interest he had in the work.

Henderson Normal Institute opened September 1891. The Grammar Grade, 91 enrolled.

D. A. W. Johnson—1899-1900. Mr. Porter was succeeded by D. A. W. Johnson. Certainly he was preceded by men and women who set a high standard. The school had continued in growth so that there is now a total of ten workers.

In talking with local people who recall the days of Mr. Johnson, we find that he did not have the knack and tact of his predecessors to deal wisely and well with his charge from the viewpoint of his charge. It was reported by one that he was a hard taskmaster. At any rate, the colored people apparently rebelled at his administration, for after one year he was succeeded by J. L. Cooke, the first Negro Principal of the institution.

J. L. Cooke—1900-'03. J. L. Cooke was transferred from the Principalship of the work at Athens, Tennessee to Henderson during the summer of 1900. It is quite clear that Mr. Cooke was a lover of music and something of a musician himself. We were fortunate in finding a program rendered February 22, 1901, headed "MUSICAL AND LITERARY ENTERTAINMENT". We find Mr. Cooke listed as one of the members of a quartet rendering "Consider the Lillies."

This program, we found, led to much further investigation. One number listed was Music by the College Band. Since my coming to Henderson in 1924, I have heard many of the older people, white and colored, referring to the school as "The College". Many times I have informed such persons that we have no college and never have had here. This same program was printed by the Henderson Normal and Industrial College Press.

Upon investigation, we learn that Mr. Cooke was very ambitious in his desire to make of the school a college, and so created the name as a beginning. However, in the records of his time we find space provided in one instance only, under the enrollment by grades of the students of a Freshman and sub-Freshman classes but in neither instance are there any students enrolled. This dream was therefore never realized, but in the memory of quite a few, we are still over at The College.

Compiling the enrollment for the three years of Mr. Cooke's administration shows the average attendance in September to be 348 while the average for May is 588. In each year, the enrollment makes a jump after the second month. These facts are accounted for as due to the fact that this community, to this date, is agricultural by trade and depends largely upon the cultivation of cotton and tobacco, two products that employ children on the farms during the harvesting months of September and October.

The most interesting thing about the enrollment deals with the boarding students. For the three years the highest number of boarders was: 1900-'01, Regular Boarders—10. Self-Boarders—120. 1901-'02, Regular Boarders—22. Self Boarders—94. 1902-'03, Regular Boarders—49. Self-Boarders—35. Rather interesting to note that the economic condition of the people evidently was improving to the extent that regular boarders were on the increase, while self-boarders were on the decrease. Self-boarders prepared their meals in their own rooms on a small stove also used for heating purposes during cold weather. Most of their food was brought from their homes. All students furnished their own wood for fuel and kerosene for lamps. Provisions were made for the purchase of these items on the campus if desired.

(The article on Henderson Institute will be concluded in the next issue of the magazine. In connection with it articles will appear on the history and work of Jubilee Hospital, also located at Henderson, N. C.)

(Continued on Page 191)

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

NOVEMBER 1943 BEAVER MOON 1943 GREAT SUNS

OUR RESPONSIBILITY TO A DISPLACED PEOPLE

By FRED C. PATTERSON, Tama, Iowa

Near what is now Rock Island, Illinois, at the junction of the Rock River with the Mississippi the early settlers found the villages of the Sac and Fox Indians. They had a fixed pattern of life. In the summer they raised their corn, beans, and squash all of which they preserved for winter use in a dry form. A professor of Wisconsin State University had said that these Indians had in those days the largest continuous corn field known in history—four hundred acres. The winter was spent in hunting and fishing. There were set seasons for social gatherings and religious feasts. The Chief and his council governed with a strong hand. There was respect for the authority of the Chief.

History records how these people were displaced from their villages on the Mississippi and driven on West. This was the common lot of many Indian tribes. Present day Americans regret this blot on our national history and would like to see satisfactory compensation made for the loss of lands. Making compensation is not so simple as it may seem because the loss was more than can be measured in acres or in dollars and cents: their whole pattern of life was disrupted.

This tribe at Tama, the Fox tribe, has had no Chief since the death of Chief Pushetonequa in 1918. The Government did not recognize anyone as his successor. It is difficult to put in words what this has meant to the tribe. In the old order the authority that centered in the Chief made their system work. Their economic and social customs were enforced by that authority which is now dissipated. Theoretically the authority of the Federal Government took its place but practically Washington, D. C., is too far away. Social chaos is the result and this has been aggravated by economic conditions. Young people had nothing to do and idleness is dangerous in any group. The war has brought temporary economic relief as there are thirty from this tribe in the Armed Forces and as many more in defense work. These people are glad for the opportunity to work and earn their own way. It is our responsibility to do all in our power to help them have that opportunity, especially in the days following this war.

You readers may think you are too far away to do anything about it. Yet such study as your group is now doing on this subject could be used to bring the thinking of your whole community up to date. When they think of Indians many Americans are still living in the days of the Black Hawk War. When they were permitted to travel many tourists stopped in the Reservation. They seemed to expect to find the Indians living in the villages of bark wigwams, dressed in feathers and war paint, just waiting around to entertain tourists with the old war dance.

Think rather of these people as having like passions with ourselves. Think of them as having homes and children, as having ambitions for their children to have a better lot in life than they have had. Think of them working in their homes, fields or gardens; on the railroad, or in defense plants. Think of their sons fighting along side of your sons in World War II. Then when their sons come home and yours, remember

all deserve an equal opportunity somewhere in this big country.

The density of population here in this little Indian community is more than double that of Iowa or of the United States. Surely there ought to be a place for some of them in the world outside. In this war emergency we need them. We are calling them into the Armed Forces and welcoming them into the defense plants. Indians are especially welcome in both places because their loyalty to America is well known. What are we going to do when the emergency is past? Are we going to forget them then?

Another responsibility resting upon us is to encourage them in their efforts to solve the problem of law and order in their own community. In recent years they have adopted a constitution providing for a governing council to be elected by ballot. The authority of this new elective council is not yet fully established. Intelligent support on our part would be a help to those who are leading in this step forward.

The above responsibilities are ours because we are citizens of the nation which displaced these people from their lands and disrupted their pattern of life. Those American citizens who are Christians have a still more urgent responsibility, to commend to them the Gospel of the Lord Jesus Christ. There is power in the Gospel of Salvation through the Son of God to transform lives, and when lives are transformed other problems find a solution. This power, God's transforming love through Jesus Christ, must be accepted in order that it be effective. That the Gospel comes to the Indian through the White man hinders his acceptance of it simply because of what he has suffered from the White man in the past.

This handicap to the Gospel enhances our responsibility to use every means possible to overcome it. There rests upon your missionary the responsibility to live Christ and preach Christ with great love and patience, to be instant in season and out of season. Their rests upon you in the supporting churches the responsibility to demonstrate a true Christian way of life.

More than we realize the Indians reflect our national life. If they are rejecting Jesus Christ is it not partly because we are spiritually cold and indifferent? A wide spread spiritual awakening would find as great response in their midst as in ours. Therefore let us pray for revival. Many would be turned unto the Lord by an outpouring of the Holy Spirit of God in quickening power. Why does such a blessing seem so long in coming? Each of us must answer for himself. Let us not fail nor faint but pray on in faith. That is our responsibility.

OUR RESPONSIBILITY TO LABORERS

The Columbia River follows its course from the northward, flowing along with a certain grandeur. The rockcliffs which rise from either side are gray, tan, lavender, or rose with the changing light. Finally as the river flows west toward the Pacific Ocean, one comes to Celilo Falls where there are great rocks in the river forming small islands, and it is here that the Indian has come to fish for the salmon for many years.

Here is a little village made up of numerous shacks most of which have become weather-beaten and are the color of the surrounding rocks. A schoolhouse, Government cottage, general store-postoffice, and filling station complete the village. A few Indian families live here the year round but most of them come only for the fishing season. There is a spring run in May and then the big season when the Chenock run in late August and September. For the late season many come from the Reserva-

tions in Oregon, Idaho, eastern Washington, and even farther. The whole family, mother, father, grandmother, children, dogs, cats, and even chickens, come. Relatives often camp together and return to the same camp year after year. A shack and drying shed will be built of wood and a tent may also be put up. A tent must be firmly anchored for the wind comes up the Columbia with great force. Now and then one sees a trailer house.

The men spend the day fishing, several working together, often times fishing the clock round. Heavy work it is, each man secured by a rope around his waist, standing on a platform built over the water at the Falls and catching the fish with his dip-net. Some fish are big ones, weight twenty-five to forty pounds and even more. Of course much of the fish caught is sold to the canneries but the women do prepare quantities of it for the coming winter by drying and canning.

The children play about rather aimlessly, so it seems at times. Little girls often must care for the baby; often they carry the water as many of the shacks are some distance from the water which is piped from a spring high on the bluff. As one goes about she finds the little ones, three to six years of age, playing like children of similar ages anywhere. Reaching the age of ten or eleven, they become more reticent and much less expressive, taking on the characteristic we associate with the Indian. But when one gains their confidence they do respond though sometimes it seems to take a good while.

Walking through the village one may hear the beat of the tom-toms and the chanting led by the medicine woman over some one who is ill. One finds teen-age girls running wild and babies born out of wedlock. There is much tuberculosis among them. The evils of gambling and drink are rampant. And these are not always the fault of the Indian, for he is often the prey of unscrupulous white men. There still is much paganism among them.

The picture is not all dark for one does find very fine people among them. There are those who have become Christians and are making an effort to live a Christian life. In July, 1943, it was our privilege to spend a few days at Talmoks where the Nez Perce Indians have held their annual campmeeting for many years. It was a real inspiration to know and fellowship with these people. We found one Indian who put *First things first* to the extent that he brought his cow and two hundred baby chicks along rather than miss the Fellowship with his Christian Brothers. Incidentally this Indian was the Executive Secretary and the Choir Director as well.

Do we have a responsibility to this people? Some shrug their shoulders and say, "What is the use? It's all wasted effort." But as the Indian comes to know *Christ* he is a different man. Surely in this land of light and liberty, we can do no less than teach him to know the *Source* of this light and liberty which is none other than *Christ* the *Saviour*.

Yours, for service,
Mary Frances Dawson,
Jane C. Smith.

OUR RESPONSIBILITY TO THE INDIAN CHILDREN

Out in the woods, the great spreading trees o'erhead seem to be God's cathedral. Only the joyous song of a bird, the trickle of water over the stones or the quick flash of little animals in flight break that quiet hush. As one stops in adoration one catches the loveliness of a cardinal singing his song of ecstacy. "Hills and mountains praise your Maker . . . Woods and fields and fruitful vineyards, creeping things and flying birds." How the beauty of nature brings peace, strength and the realization of

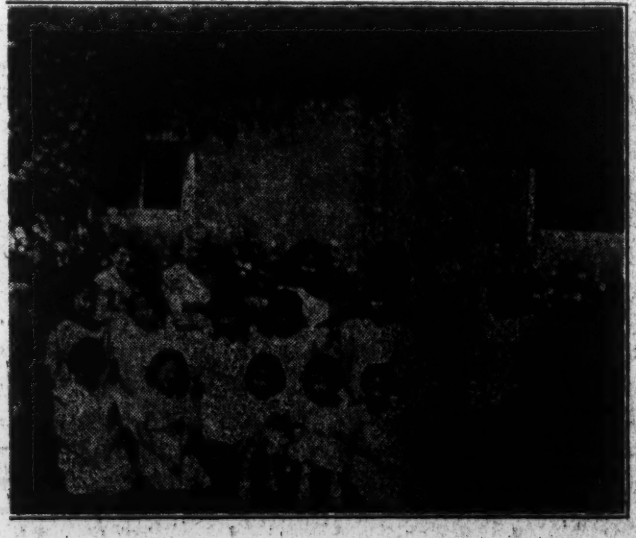
the beauty and truth of God, that which war and sin cannot destroy.

The Mesquakie tribe felt the urge to return from the prairies of Kansas to this beauty in the wood and on the ridge. How we long that they each one might behold the beauty of the Lord and be drawn to Him their Saviour and away from the bareness and ugliness of sin, superstition, fear and paganism which are not the path to eternal life. It is so hard for an Indian to break away from the things which have held him bound through the years. The past seems to possess him.

But as we part the branches, little folk in moccasined feet run to greet us. They show us where the robin nests and stoop to gather the pretty flowers. With the children there is love and there is trust. As they learn to know their Saviour, they are so ready to love Him, to thank Him and to ask Him to live in their hearts. These little ones are untarnished by the rites established by tradition, they are free from superstition and the muck of the world. A mother in conversation said, "The children play church every day. They tell the Bible story, sing and pray." Froebel, the kindergarten educationalist said, "By imitation the children learn the way of life. He to his own stature shall attain by taking to give back again." Another little one says, "I want to go to my church. Come let us go to my church." During the flood, a little girl was being put to bed; the father was outside watching lest the waters creep up to their home. The child said, "Mother we do not need to worry, Jesus is standing beside our beds." Over in the hospital a little eight-year-old girl with a plaster cast about her hips had lain patiently for almost a year. Her greeting, one spring day was, "Oh, do you know the flowers in the woods grow more beautiful every day, and be sure to look under the eaves as you go out, a mother bird is building a nest." Another day she said, "Do write to my Mama and tell her that I have 'the Lord is My Shepherd,' and when I come home I will tell it to my little sister."

Let us before it is too late bridge for the children between the old and the new. Let us, preserving the Indian courage and that love for natural beauty and freedom, lead the children across to a new freedom—the freedom of a sound body, a healthy mind, and a heart life enfolded into the arms of their Saviour. For Jesus is the way, *the only way*, the truth and the life for all men. When He called little children unto Him, it was an invitation to all little children in every part of the world.

Ruth M. Williamson,
Tama, Iowa.



The Junior Missionary Society, Tama, Iowa. "Just to show you the flowers." What lovely little "flowers" are in this Junior Society.

Foreign Missions

Mrs. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

DECEMBER

Miss Laura MacLachlan	December 1
Miss Mary Kyle	December 6
Miss Frances E. Brown	December 7
Miss Laurella G. Dickson	December 7
Miss Mary V. Ewing, R.N.	December 11
Miss Ruth C Beatty, R.N.	December 12
Miss Helen Artman	December 16
Miss Kathryn Beattie	December 17
Miss Sarah B. Meloy	December 18
Miss Margaret Fehlman	December 18
Miss Mary E. Coie	December 24
Miss Anna B. Criswell	December 25
Miss Willa M. Ramsey	December 27
Miss Sara Janes Lamont	December 29
Miss E. Marjorie McCrory	December 29

In the September Magazine we reported a cablegram announcing Miss Ray Huffman's arrival in Khartoum, The Sudan. Since then most interesting letters from her stated that she had reached Nasir, her station of work, where she found the other missionaries well. Dr. Dougherty and his family had gone to Ethiopia but Reverend and Mrs. Adair and Miss Soule were in Nasir working as usual. That letter, written on August 19, was received on October 4, and on October 7 we had her letter written on the Nile boat on July 12. Both letters were full of incidents of her long journey. She told of stopping in New Zealand, Australia, Ceylon, Aden and Port Sudan but she had to wait for four weeks in Australia. However, the people had entertained her and helped her put in the time and in fact at all her stopping places she found there was always someone to help her in making necessary arrangements. She said she tasted The Sudan for several days before her arrival as a sandstorm was in progress. Dr. and Mrs. Shields met her in Khartoum and helped her purchase some needed supplies. This meant much to her, too, as she had but one day before taking the boat for Nasir. This boat was much crowded and she had to share her cabin with a Greek woman who had eighteen pieces of baggage; she had eight herself. They had to change boats on The Nile but she finally reached her destination thankful that she did not have to travel in a suitcase longer. We can readily understand that after four months of such irregular life she would be rather weary. The house in which she formerly lived had literally gone to pieces so she had to use one of the houses on the mission grounds. She reported that Miss Ellen Smith, whose work is in the Girls' Boarding School at Khartoum North, had spent her vacation at Nasir taking care of the orphan children while Miss Soule had a much-needed rest. Miss Smith expected to return to her own station as soon as Miss Soule returned.

Miss Soule in the same mail wrote of her work and of the difficulties experienced in carrying on the school because of famine that has affected that entire district. It had been a real problem to secure sufficient grain for the children and she had devoted much time to the distribution of seeds among the people whose crops had been an utter failure.

Reverend Don McClure reports that he has left the work in Doleib Hill and has again taken up work in Akobo. Three years ago a small church had been erected there and two houses for the missionaries then on the field had been built but at the time of the Italian invasion it was found necessary for the work to be given up temporarily. Mr. McClure is very glad to be back there with his family to take up that work once more, but he makes a very strong plea that a young woman missionary be sent to assist in the work they are trying to do.

THE SUDAN

A most interesting letter has just been received from Miss Marguerite McClellan, the superintendent of the Girls' Boarding School at Khartoum North. We feel confident that our readers will all enjoy hearing this account of her vacation experiences.

Brachenhurst Hotel, Ltd.,
Limuru, Kenya
June 3, 1943.

Dear Mrs. Sands:

I am enjoying a wonderful vacation in Kenya. The hotel is located in a huge park; in every direction we see rolling *green* hills. It is so cool at night that fires are lighted even in our rooms.

The buildings of this hotel are all sizes and shapes, square, round and rectangular; they are set at various angles and on different levels with their own attractive little paths, plots of grass and flower borders. There are very few flowers of my acquaintance which I have not seen in the gardens, and there are many new to me.

I happen to have one of the six rooms which are under the same roof with the dining room and office, therefore I do not feel concerned about the rain which begins almost nightly just before dinner time.

Ellen Smith and I had planned for months to come to Kenya this summer and placed our application for transport in November, 1942, but we got no bookings. Finally some last minute cancellation made it possible for me to come. I got this word on Thursday and left on Saturday. The journey takes 19 days, with nine changes. We traveled on four different boats, two buses, and two trains.

Now the difficulty is getting a passage back. I wrote an air mail letter from Khartoum when I left and am hoping some passenger booked in July may cancel her passage so I can have her place. In any case I hope to get back by the time school opens.

Frances Turk was to spend May in Erkoweit, Ellen to go to Nasir; Miss Mary Coie was to stay in the Girls' Boarding School and Miss Una to take charge of the office. Miss McIntyre and the Shields were already in Egypt when I left. I have had no word from The Sudan since I left Juba.

About half the guests in this hotel are from The Sudan; some of them I had known. The atmosphere here is friendly and I have met all kinds of people. It is a restful place and there is a good library. We spend much time out of doors, however.

The last month of my sojourn in this strange land I shall be on a farm about 20 miles from the town. Different crops are raised in the various regions—around here we see coffee and tea; up further there were small grains and pyrethum, and there are dairy farms. The settlers have all kinds of problems to meet just as in America labor problems, plant diseases, this year a drought which has caused a great shortage of food, and in addition they have wild beasts to contend with in places and communication is difficult. One lady with whom I have talked a great deal has taken charge of their 2500 acre dairy farm while her husband has been in the army for four years. There are many women like her. She lives away off in the blue and this is the first time she has been away from the place for four years.

There are several British missionaries to Kenya staying here, one couple which came out in 1903. The wife sends out monthly lesson studies in three different languages to over 260 women's circles, all native. The natives are animistic but many have become Christians.

There are infrequent Church of England churches throughout the country. There have been services

within reach three times during my stay.

Sincerely yours,
(*Sd.*) *Marguerite McClellan*

Little news has come from The Sudan but we are glad to say that arrangements are being made for the Misses Mary Jane McKnight, Elsie Grove, Verna Pillow and Dr. Mary Smith to return to The Sudan just as soon as possible. They are very much needed there as all the missionaries on the field are due furlough for some time.

INDIA

Miss Betsy Fleming, in charge of the Mary B. Reid Hospital and the Girls' School at Sargodha writes: "The hospital work is going on very well. We now have twenty-seven patients in the wards and two servants' quaters. Every patient has at least one relative with her. Fees have been good and we had a little credit balance when the books were audited. Medicines are very expensive but we have been able to get all we need. We charge a nominal sum for some medicines and especially where patients can afford to pay. In this way we have been able to do more for the poor patients. The Inspector General of the Government Hospitals visited our hospital and was pleased with the work, buildings, stock of medicines, etc. He was pleased with the doctor's work. The Civil Surgeon of the Government Hospital was with him and insisted that the Inspector General should see our school. He was very much interested in the plan, home life, and general work in the school."

Dr. Hazari Lal (right) and her sister, Mrs. Bafmord, teacher in Sargodha School.

Simon Peter and his sister Mary, who are boarders in Sargodha School.

Miss Fleming sends pictures of two children of their Boarding School and of two of her faithful assistants in the work.

On June 16 and 17 they had their annual meeting for village women in the school. At least two hundred women and young women and about the same number of childre nattended. The meetings were splendid. Only forty-four beds were available so the women spread a cover or mat on the ground or grass and slept. Some of them sang the whole night.

It had rained about two days before they came so the weather was not too hot. A number of cobras have been killed in and around the school so some concern was felt for the safety of the guests but the Lord takes care of His own. The children had a fine time in the playground. The giant stride, swings and swinging ladders were in use the whole time. The afternoon and early evening were like a picnic ground, as groups of men, women and children sat visiting and having a meal before starting home.

It is reported that all the missionaries were well except Miss Weede; she had an operation while in Landour but was getting along very nicely. Dr. Seelig has been taken from Memorial Hospital by the army but she hopes to be in Sialkot Cantonment Hospital for the time being and can perhaps help a bit in our hospital.

Miss Kathryn Beattie is still in Columbia Hospital and is making some progress. Miss Kate Spencer, who was in a Chicago hospital for a time, is gaining strength and is with her sister while convalescing. Miss Hazel Bennett is feeling somewhat better than when she came home in June. As for others of our missionaries in the home land, Miss Marie Cash and Miss Margaret Fehlman are busy in Defense Work. Miss Jean Black is teaching in a school rather near her home at Petrolia, Pa. Miss Lois Buchanan has again taken up work in the Department of Religious Education in the schools of Michita, Kansas. Miss Louise Scott is assisting in the work of the New Wilmington congregation. While waiting to be returned to India all our missionaries are frequently called upon to make Thank Offering addresses and tell of their work.

EGYPT

A cable dated October 7 was received from Lois Kingan on October 8 in which she states: "All well." There is no indication as to where this message is sent from but the assumption is that it is from one of the ports in South Africa. It is hoped that air mail letters will short? give some intimation as to when Miss Kingan can get on toward Egypt.

The Mission in Egypt rejoices in the return of the Messrs. McGeoch and Henderson. Mr. McGeoch has taken up his work as treasurer and many other duties that have been assigned to him. Mr. Henderson will live in Tanta and do evangelistic work and Boys' School work over a large area.

Many of the missionaries were able to get out of the country for the summer. It is hoped that they may have better health to carry on their work this year. Miss Lucy Lightowler was in the hospital with pneumonia for part of August. She expected to stay at the Girls' College for a time before undertaking her work at the Fowler Orphanage.

Assiut Hospital is full of patients and a full share of surgical work all the time keeps the staff busy. "The Lodge" in Assiut (fitted up by the missionaries for soldiers who are convalescing or having a short vacation), was open all summer and many soldier boys availed themselves of its facilities. "The weekly station prayer meeting held in the P.M.I. drawing room might almost be called a soldiers' meeting. So many men at American Lodge attend. One of them gave a talk at prayer meeting last night."

In several of our mission stations soldiers have been entertained and it is interesting to know the reaction of some of them concerning the work of Missions. One writes: "Since my coming out into the Middle East I have been able, through the kindness of many, to examine at first hand the work of missionaries as they seek in various ways to make Jesus Christ known to the Moslems and Jews around them. To say the least of it, I have had to abolish from my mind the ideas that I picked up

about mission work when at home, with the result that I have been able to understand the whole position much better, and also to realize the great need for more cooperation from those in the mother country. Many Christian servicemen have agreed with me that coming out here has ben a God-given opportunity; and those at home must be made to realize that need, by letter now, but one day by word of mouth."

Our sympathy goes out to Dr. and Mrs. Moore of our Tanta hospital in their distress and concern about the message that their son Donald was "missing in action." We pray that they may be upheld in this time of trouble.

One of the privileges of September was an opportunity for an afternoon's conference with Mr. W. W. Nolin who had recently returned from Egypt for furlough. As treasurer of the iMssion he told us many of the details connected with our financial interests and something of the general conditions of our work in that field.

We are sorry to have to report again (October 9) that none of our missionaries who have been detained in America have been able to get transportation to their fields. A number of them have met the required conditions and are ready to answer the call as soon as accommodations can be secured. We are praying that the way may soon open up for their going.

GIRLS' SCHOOL, BENI SUEF, EGYPT

In January, immediately after the winter meeting of the Mission Association, I had the privilege of a short visit to Luxor and Aswan. It was the second time in all of my missionary years for me to see the famous antiquities there. I thoroughly enjoyed the great privilege. The sightseeing was made more enjobable because a number of our missionaries were making teh same trip. A fine road along the river from Luxor to Karnak had been built since I was there before and other things had been done for the greater comfort and pleasure of tourists. One can but marvel at the knowledge and skill the ancient Egyptians possessed.

The work of the school progressed steadily throughout the year. The results of the June final examinations were up to our expectations. We were very happy to have *our school come out first in the Government Primary Examination among the schools of Middle Egypt comprising the provinces of Beni Souef, Minai and Fayoum.* School fees were such that we were able to pay a bonus to each teacher and servant approximating one month's salary. The steadily increasing cost of living made it necessary to give this financial help and when contracts were made for the new school year all salaries were increased. Because of this added expense to be met, it has been very gratifying to have the receipts from school fees in the new school year give promise of being sufficient to meet all expenses.

Ever since I have been in Egypt, I have longed to visit the Sudan, but years ago I gave up ever expecting to get there. Rommel was the man that opened the way—and he nearly prevented us from getting back to Egypt. I counted it a great privilege to see our fellow-missionaries there carrying on their work. Now their names in the Prayer Cycle call up vivid mental pictures of earnest seed sowing.

A rumor was circulated immediately after our departure for the Sudan that the school was permanently closed. People believed it and there was a rush to get birth certificates to enter other schools. The Ministry of Education insists that the birth certificates of pupils be filed in the school records. The teacher of Arabic persuaded them

(Continued on Page 188)

Temperance and Reform Department

By MRS. G. VIRGIL HUTCHISON, Secretary, Avella, Pa.

Facts are sometimes "dry" reading and perhaps some of these may help us all to think and to work "dry".

The Christian Science Monitor gives figures as to beer: On one lend-lease ship bound for Egypt there were 200,000 cases of beer; on another 30% of cargo space was given to beer. An AP news report in August 1942 told of beer and wine being shipped to Alaska while food and necessities stayed behind on the docks.

There were 950,000 cases of rum sent to United States from Puerto Rico in the first six months of 1942. This is more than double imports for the same period of 1941. 38,000,000 pounds of sugar could have come instead.—*E. B. Wilson, Puerto Rico Trade Council.* Ships "loaded with Scotch whiskey" continue to arrive from Great Britain—10 million cases since the war began.—*Drew Pearson.*

The drinkers of the United States spent for intoxicating liquors in 1942 nearly $5,000,000. The National Voice has itemized a number of things which such a sum could do—all things which would help and not hinder the land we love. See page seventeen of The Christian Union Herald for October 2, 1943 for the reproduction of this splendid article.

Liquor making destroys tons of food. U. S. Bureau of Internal Revenue reports from 1933 to 1941 show over 16,904,000 tons of food material used by the liquor trades since repeal —an average of 255 pounds from every man, woman, and child in the United States. Food waste, always a crime against humanity, can scarcely be les sthan TREASON in war time. Why do we let these things go on?

Have you, as a home-keeper, had any difficulty in getting corn syrup to piece out the restricted sugar supply? Miss Elizabeth Smart, National W. C. T. U. Legislative Director, tells us this corn syrup has gone to make beer. Brewers are also robbing livestock. Corn, which has long been an important ingredient in dairy and poultry feed, is being used for corn syrup for beer making. There is a very close connection between that fact and the present scarcity of milk and eggs. Many people tell me that theey are unable to buy corn at any feed store. And yet the corn crop is not short. A government bulletin, "The Agricultural Situation" for September, 1943, states that there is a probable increase of 168,000,000 bushels in the nation's corn crop and that corn receipts at primary markets increased in August.

Many of the facts in this article have been culled from the "Win the War Series" of leaflets published by the W. C. T. U. We will send you copies of this series and other temperance literature if you will send us your request and the postage. Send to Temperance and Reform Dept., 904 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

Now, Madam Secretary, why don't you make up a little quiz and see how much the members of your society know about liquor and the War Effort? Or make it more general and ask questions about any phase of temperance. And perhaps the most important question you can ask is this: "What are you going to do about it?"

Mrs. G. Virgil Hutchison

A CORRECTION

Through an oversight, the name of the Women's Missionary Society of Romine Prairie, of Southern Illinois, was omitted from the list of 95% societies on the high efficiency roll in the July-August Missionary Magazine. The Women's Secretary offers her apologies to this society which should have been given recognition.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

In December we begin a three months' study based on the theme, *Christian Ventures on Learning and Living.* For this study adults and older young people should have the following books and pamphlets:

For All of Life—the basic book—Cloth $1.00; paper 60c.

The Silent Billion Speak—Cloth $1.00; paper 60c.

Into All the Villages—illustrated—paper only, 25c.

Discussion and Program Suggestions—adults—25c.

Discussion and Program Suggestions—young people—25c.

For our December meeting the Program Committee has taken as a general topic, The Light of Knowledge. We suggest the following as applicable:

For All of Life, Chapter I.

The Silent Billion Speak.

News Letters No. 3, free.

Higher Education of Girls in Egypt, 3c.

Opportunity of Educated Women to Serve, 3c.

Literacy and Literature, 3c.

Also we refer you to these books: *Tomorrow's Egypt* by Finney, Chapter V, Cloth $1.00; *Behind the Garden of Allah,* by Ried Shields, Chapters V, VI, VII, paper 50c; cloth 75c; *In the Shadow of the Himalayas* by Emma Dean Anderson and Mary Jane Campbell, Chapters VIII-XI, XIV, XXII, XXXVII.

PRAYER CYCLE

The 1943 issue of the Prayer Cycle is exhausted. Orders now being received are filed and will be filled in the order received from the 1944 issue which should be ready the latter part of December. Single copy 10c; one dozen or more at the rate of $1.00 per dozen; $7.50 per 100.

BLUE PRINT MAPS

A reduction in the production cost of our set of Blue Print Maps (Egypt, Sudan, and Punjab, India) will allow us to reduce our price to 75c per set of three, formerly $1.00.

FOREIGN MISSIONS

(Continued from Page 186)

the rumor was untrue. Fortunately I was able to return and school opened on scheduled time. It has pleased me greatly to have the attendance steadily climb to an all-time high of 220. We have practically reached the limit of our accommodations and until we are able to get more seating capacity, we will not be able to increase our numbers. We are looking forward to doing many things when the war is over.

The special evangelistic meetings for the girls were held in February. Many of the girls attended the night meetings which were held in the church the same week. After talks with the girls of the finishing class about giving their hearts and lives to Christ, I was made very glad to have them all tell me they had done so.

We have had some pleasant contacts with the headmistress and teachers of the Government Primary Girls' School. They are quite ready to meet us halfway in any effort toward friendly intercourse. It all came about through one of our teachers and one of theirs meeting while traveling on the train one day.

The year has brought some new and unusual experiences, but God has blest and guided through all of them.

Carol E. McMillan.

Tributes

Miss Amelia McConnell

A faithful member of the Women's Missionary Society of the First United Presbyterian Church of Rochester, N. Y., Miss Amelia McConnell was called to her heavenly home June 2, 1943. We desire to pay tribute to her memory.

A teacher for many years in the city schools, she also served as a teacher in our Bible School.

Her outstanding service was that of treasurer of the Missionary Society, where she served from the time of its organization, for 37 years, until two months before her death.

Her devotion to her church and the work of the Kingdom was manifest in remembering her local church and the Women's Board with generous gifts.

Committee

Miss Clara Shillito

The Woman's Missionary Society of the First United Presbyterian church of Burgettstown, Pa., wishes to pay a tribute of love and respect to the memory of Miss Clara Shillito who passed away in May, 1943. Clara was always faithful to her church, Sabbath School and Missionary Society. She had been the primary teacher in the Sabbath School for many years and a life member of the Missionary Society. In earlier years she was missionary to the mountain people in North Carolina.

While her passing saddens our heart, in faith we rejoice in the joy that now is hers.

We extend our sincere sympathy to Mr. and Mrs. Hugh Williams and to her friends and commend them to the Saviour whom she loved.

Woman's Missionary Society of
First Church, Burgettstown

Mrs. Gertrude Ray Louden

We desire to pay a tribute of love and esteem to the memory of Mrs. Gertrude Ray Louden, wife of our pastor, who was called to her heavenly home, June 2, 1943.

She was keenly interested in the welfare of the church, a faithful attendant at its services and willingly did her part in all the activities of the congregation, especially the Missionary Society of which she was a life member. She served as president of this Society for many years and no officer was ever more devoted to the cause. She never swerved from the path of duty, and by her firmness and dignity served as a ballast for those of us who seemed not to have caught the vision of the work as had she.

The work of the Orphans' Home was especially dear to her heart. And being a member of the board she was at her post of duty as long as her health would permit.

Although her going was sudden we are assured of her abundant entrance into the home above, and we seem to hear the Master's voice, "Well done thou good and faithful servant."

Her passing away leaves a vacancy in our church, in the Elementary division of the Sabbath School, of which she was superintendent for many years, also in the community where she gave her support to any plan which was for the betterment of the community.

We have lost one who was always a source of help and strength, a wise and faithful counselor, yet we humbly bow to the will of God who doeth all things well, and say with the Psalmist, "Be still and know that I am God."

To our pastor, Dr. S. L. Louden, the sons, daughter and sisters, we extend our sympathy in this hour of their bereavement.

Women's Missionary Society
of Mars

Mrs. Luella Walcott Reed

The Women's Missionary Society of the Darlington United Presbyterian Church, of Darlington, Pennsylvania, wishes to pay tribute to the memory of Mrs. Luella Walcott Reed, who was called to her eternal home April 8, 1943.

Mrs. Reed's gentle Christian character, her faithful, active interest in all the work of the church, will ever remain an inspiration to all who knew her.

To her beloved family we extend our heartfelt sympathy and commend them to Him who said, "I will not leave you comfortless."

Mrs. W. K. Davis
Mrs. Wallace Powell

Mrs. George Austin

The Women's Missionary Society of the United Presbyterian Church of Rock Prairie, Wisconsin, wishes to pay loving tribute to the memory of Mrs. George Austin, who was called to her heavenly home May 1st, 1943.

Mrs. Austin was always faithful in attendance at all church services. She was President of the Women's Missionary Society and had been chosen as the Presbyterial delegate to the Women's General Missionary Convention at Pittsburgh. She was also the teacher of the Reliance Sabbath School Class.

We extend our sincere sympathy to her loved ones and commend them to Christ her Saviour.

Committee

Miss Agnes Donnan

The members of the Roma Beatty Missionary Society of the First United Presbyterian Church of Steubenville, Ohio, wish to pay loving tribute to the memory of Miss Agness Donnan who died on August 3, 1943.

She was a loving, unselfish and cheerful giver of time and strength to her relatives and friends; and her devotion to duty, her faithfulness in service and her most liberal support in the work of the church should be a challenge to those who knew her.

To her family and friends, we extend our deepest sympathy.

Miss Laura E. Burnside

It is with sincere gratitude to God that the members of the Women's Missionary Society of the River Road United Presbyterian Church of Washington, D.C., pay a loving tribute to the memory of Miss Laura E. Burnside who on October 14, 1942 was called to her heavenly home by her Saviour, whom she loved and served.

Miss Burnside, faithful in her service, will be remembered as an honor student of the Washington Bible Institute and for her work in the Sabbath School as teacher and Superintendent of the Intermediate Department. She was a charter member of our Church and Missionary Society and served as an officer in various capacities and her interest in Missionaries and mission work was evidenced by her gifts and loyalty, and her beautiful life of prayer will ever be an inspiration to all who were associated with her.

We are grateful for the privilege of having known her, and of having been associated with her in a work which she enriched by her loyalty to the things of the Kingdom. Her devotion to the Lord's house is a challenge to us to strive to emulate her fine example of Christian living and faithful service. Her favorite Bible verse was "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusted in thee." (Isaiah 26:3.).

To her family and friends we extend loving sympathy.

Committee:
Mrs. Charles H. Plotner
Mrs. C. Earl Chatham.

Mrs. Day Kennedy

It is with a feeling of deep sorrow that the women of the Sugar Creek Missionary Society of Xenia Presbyterial record the death of Mrs. Day Kennedy, on June 30, 1943.

She was the devoted wife of our Pastor the Reverend Day Kennedy, and former President of our Missionary Society.

We wish to weave three flowers into the wreath of honor we give to her memory—Service, Love, Sincerity. This is a garland that never withers a crown of glory that does not fade away.

Mrs. Kennedy was a friend to every one and in her quiet gentle way, she always sought out the aged, the discouraged and lonely ones. She was a gifted teacher in the Primary Department of the Sabbath School and always a loyal and earnest steward of the church.

May her memory inspire us all to greater efforts in the service of the Master.

"She is safe within the Father's house
Where many mansions be.
O, Pray that such a rest may come
Dear friends to you and me."

With thanksgiving for her life with us, and with deepest sympathy to her husband and loved ones, we all rejoice that with her "real life has just begun."

Committee

Miss Margaret Allen

The Women's Missionary society of the United Presbyterian Church of West Middlesex, Pennsylvania, wishes to pay tribute to the memory of Miss Margaret Allen who was called to her heavenly home April 22, 1943.

During recent years Miss Allen's health would not permit her to take an active part in the work of the church, but she had a deep interest in all its activities. She was instrumental in organizing the first Y. P. C. U. society of the church of which she was a charter member.

Her Christian character will always remain an inspiration to all who knew her.

We extend our sympathy to her loved ones and commend them to the Savior whom she loved and served.

Committee

Mrs. Janet G. Hunt

The Women's Missionary Society of the Mundale, N. Y., United Presbyterian Church has suffered a great loss in the death of our President, Mrs. Janet G. Hunt who passed away July 12, 1943 after a short illness.

Mrs. Hunt had been a member of our society since 1920 and during these years had faithfully worked at whatever task was hers. She was elected President of the society a number of times and was for several years a most efficient Literature Secretary.

She leaves five sons who call her "Mother" but to the rest of us, young as well as old, she was "Nettie", our friend, ready to share our pleasures as well as our troubles.

We commend her dear ones to the Saviour, whom she followed.

Edith B. Easser
Edith E. Miller

Mrs. Ida J. Swartz

The members of the Women's Missionary Society of the United Presbyterian Church of Sterling, Kansas, wish to pay tribute to the memory of Mrs. Ida Swartz, who died suddenly May 7, 1943.

At an early age Mrs. Swartz joined the United Presbyterian Church and remained, until her death, a devout member. Hers has been a life of complete service and sacrifice, and her happiest moments were those in which she eased the burdens of others.

While the end came suddenly, it found her ready, and hers will be the inheritance of Eternal Happiness, a reward to which she is richly entitled.

NEGRO DEPARTMENT

(Continued from Page 177)

CHRISTMAS IS COMING

Do you recall what happiness your boxes of Christmas gifts brought to the children and young people of all our Negro stations last year? It is time to be planning for Christmas now. Perhaps you have started already.

You will find the addresses of the Principals on the inside of the back cover of *The Womens Missionary Magazine.* Your used clothing is needed in all four of our Alabama stations. Won't you share it with them?

Camden Academy dormitories are full to overflowing. Bedding of all kinds (sheets, pillow cases, blankets, comforters, spreads and pillows) is badly needed. If some of the societies of presbyterials want to make a dormitory shower it would be most acceptable, either to Camden or Miller's Ferry.

The secretary wants to take this opportunity to thank Delaware Presbyterial for its splendid gifts to Jubilee Hospital this summer. We want to express our gratitude to all who have supported this work in the past and our hope that your interest may be continued.

PRESBYTERIAL TREASURERS—PLEASE NOTE

1—That the Thank Offering account closes January 1, 1944 and that any money sent in after that date will not be counted in the 1943 Thank Offering. All societies should have their Thank Offering money in the hands of the Presbyterial Treasurers by December 15 so they can remit to this office on time. A separate check should be made for the Thank Offering as it is deposited in a separate account. Please be careful to give correct names and addresses of Life Members, or Directors, and state by whom made, as this information is needed for the certificates.

2—That more than half of our financial year is past. Have you paid your W. G. M. S. expense fund of ten cents per member?

3—THE ISAIAH FUND money should be in the General Treasurer's office by December 31, 1943, if possible.

4—We ask your cooperation in connection with the above.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921 — Sialkot City
Miss Helen Artman, 1920 — Sheikhupura
Miss Margaret Ballantyne, 1941 — Gujranwala
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss Lois Boyd, 1918 — Sangla Hill
Miss N. Addaline Brandon, 1931 — Sargodha
Miss Frances E. Brown, 1927, 1937 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Evelyn Catheart, 1925 — Rawalpindi
Miss Marjorie Faught, R.N., 1933 — Taxila
Miss Betsy Fleming, 1913 — Sargodha
Miss Vida J. Graham, 1922 — Pathankot
Miss Eva M. Hewitt, 1930 — Pasrur
Miss Alice G. Hill, 1938 — Sheikhupura
Miss Janette Howland, 1921 — Campbellpur
Miss Mary Kyle, 1904 — Pasrur
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Laura R. MacLachlan, 1938 — Pasrur
Miss Elizabeth F. McConnell, R.N., 1931 — Jhelum
Miss Evelyn M. McKelvey, R.N., 1938 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sargodha
Miss Ruth M. Nichol, 1933 — Sialkot City
Miss Marian T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Helen V. Weede, 1928 — Zarfarwal

NOW IN THIS COUNTRY (from INDIA)

Miss Kathryn Beattie, 1920
Penn Ave. and West St., Pittsburgh (21) Pa.
Miss Hazel Bennett, 1908
1025 S. Trenton Ave., Edgewood, Pittsburgh, Pa.
Miss R. Jean Black, 1921 — Petrolia, Pa.
Miss Lois M. Buchanan, 1910
334 N. Rutan St., Wichita, Kan.
Miss Marie Cash, 1926 — R.D. 5, Lebanon, Ind.
Miss Margaret Fehlman, 1918
616 Arlington Place, Chicago, Ill.
Miss Evva P. Hartig, R.N., 1924
57 Broadway, Frostburg, Md.
Miss Reba C. Hunsberger, M.D., 1921
5914 N. Pulaski, Philadelphia, Pa.
Miss Olive Laing, 1912
46 N. Duane Ave., Pittsburgh (5), Pa.
Miss Sarah Jane Lamont, 1928
440 W. Cayuga St., Philadelphia, Pa.
Miss Mary Frances Lincoln, R.N., 1920
1502 Penn Ave., Wichita, Kans.
Miss Louise Scott, 1916
102 New Castle St., New Wilmington, Pa.
Miss E. Marjorie McCrory, 1936
McCrory Farms, R.D. 1, Homer City, Pa.
Miss Kate E. Spencer, 1918
853 S. St. Lawrence Ave., Chicago, Ill.
Miss Vivian L. Trimble, 1921 — Blanchard, Iowa
Miss Ruth A. Warnock, 1913, 1936 — Ezel, Ky.
Miss Georga Wengert, 1920 — Lebo, Kans.

RETIRED (from India)

Miss Emma Dean Anderson, 1881
231 Franklin St., Slippery Rock, Pa.
Miss Laurelia G. Dickson, 1897 — Tarkio, Mo.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903
312 Cleveland Ave., Avalon, Pittsburgh, Pa.
Miss Mary E. Logan, 1891
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902
205 E. Broadway, Girard, Ohio
Miss Rosa McCullough, 1879
Greenwood, Jackson Co., Mo.

HONORABLY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884
1769 Crescent Heights Blvd., Los Angeles, Calif.

RETIRED (from Egypt)

Miss Rena L. Hogg, 1899
c/o American Mission, Assiut, Egypt
Miss Ella M. Barnes, 1911
926 East 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894
121 North 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901
Fair Meadows, Limekiln Park, R.D., Chalfant, Pa.
Miss Laura B. Walker, 1904
1109 McClure Ave., Munhall, Pa.

EGYPT—c/o American Missions

Miss Margaret A. Bell, 1901 — Fayoum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Miss Anna B. Criswell, 1905 — Assiut
Mrs. Ada A. Dunlap, 1926 — Fayoum
Miss Lucia Dwight, 1919 — Beni Suef
Miss Davida Finney, 1915 — Cairo
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Cairo
Miss Lois D. Kingan, 1926 — Benha
Mrs. Jack McMillan (nee Constance Harper, 1937) — Benha
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, Pd. D., 1915 — Cairo
Miss Evelyn McFarland, 1919 — Cairo
Miss Elizabeth McKibben, R.N., 1924 — Tanta
Mrs. William Fennell (nee Mabel McMichael), 1937 — Cairo
Miss Mabel McMichael, 1937 — Cairo
Miss Carol E. McMillan, 1906 — Beni Suef
Miss Sarah B. Meloy, 1923 — Cairo
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Cairo
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1938 — Luxor
Miss Edna B. Sherriff, 1920 — Assiut
Miss Nellie S. Smith, 1911 — Cairo
Mrs. G. G. Gutteridge (nee Mary Stevenson, 1939) — Cairo
Miss Mary C. Thompson, 1939 — Tanta
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ida B. Whiteside, 1918 — Luxor
Miss Ruth A. Work, 1904 — Assiut
Mrs. A. F. Huish (nee Mrs. Margaret J. Work, 1939 — Cairo
Miss Laura Wright, 1921 — Tanta

NOW IN THIS COUNTRY (from Egypt)

Miss Leota Cabeen, 1909
1214 Fifth Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1918 — Americus, Kansas
Miss Mary Frances Dawson, 1922
808 E. Third St., Ellensburg, Wash.
Miss Alta G. French, 1925 — Goldfield, Iowa
Miss Elsie French, 1909
606 Ogden Ave., S., Escanaba, Mich.
Miss Martha C. Glass, 1922
803 E. Second Ave., Monmouth, Ill.
Miss Alfaretta M. Hammond, 1904
State Hospital, Warren, Pa.
Miss Dora B. Mason
2515 Orlando Drive, 21, Pittsburgh, Pa.
Miss Jeannette McCrory, 1916 — Sterling, Kans.
Miss Helen J. Noordewier, 1921
Warm Springs, Oregon
Mrs. Rachel T. Seiver, 1925
1057 S. Genessee St., Los Angeles, Calif.
Miss Jane C. Smith, R.N., 1922
Box 672, Toppenish, Wash.
Miss Marie F. Tait, 1925 — R. D. 5, Mercer, Pa.
Miss Mary L. Thompson, 1917 — Tarkio, Mo.
Miss Elizabeth M. Wilson, 1932
Lewis, Iowa
Miss Esther W. Wilson, 1919
332 Waugh Ave., New Wilmington, Pa.
Miss Margaret A. Work, 1924
E. Platte Ave., Fort Morgan, Colo.

THE SUDAN—c/o American Mission

Miss Mary E. Coie, 1919 — Omdurman
Miss Una Coie, 1918 — Khartum North
Miss Mary V. Ewing, R.N., 1939 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1926 — Khartum North
Miss Aulora R. McIntyre, 1911 — Wad Medani
Miss Ellen P. Smith, 1938 — Khartum North
Miss C. Blanche Soule, R.N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — Khartum North

NOW IN THIS COUNTRY (from The Sudan)

Miss Elsie E. Grove, 1912,
R. D. 3, Poughkeepsie, N. Y.
Miss Mary Jane McKnight, 1922
429 Fourth St., Ellwood City, Pa.
Miss E. Verna Pillow, 1930 — Morgan Hill, Cal.

NOW IN THIS COUNTRY (from Ethiopia)

Miss Ruth C. Beatty, R.N., 1921
2040 Chestnut St., Philadelphia, Pa.
Miss Isabel Blair, 1922, c/o Mrs. A. C. Farner,
1028 Mifflin St., Huntingdon, Pa.

ETHIOPIA—c/o American Mission)

Mrs. A. W. Pollock, R.N., 1942 — Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923 — Addis Ababa

Madonna of the Chair—Raphael.

MOTHER HEARTS

Once when dark shadows fell across the earth,
When Evil ruled by force and stratagem,
A star shone forth, high in the midnight sky,
To point to men the Light of Bethlehem.

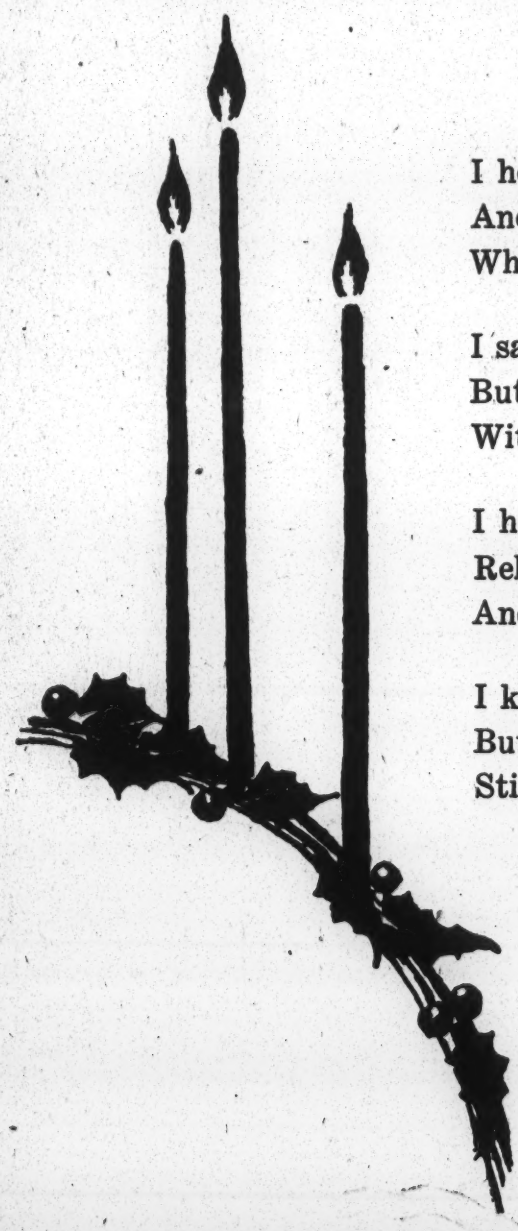
And the mother held her Child and pondered long
His future path, who was to right all wrong.

Again long shadows fall across the lands,
Again dark deeds would kill all truth and right;
But still in highest heaven God's stars shine clear,
And still men seek and find the Bethlehem Light.

And mother hearts yet yearn for treasured loss,
For stalwart sons gone forth to bear a cross.

(*Mrs. C. W.*) *Elsie Wehling Fulton,*
Secretary of Prayer Groups.

Christmas



I heard the bells on Christmas Day
And thought of temples far away
Where Hindu women come and pray.

I saw a Star shine in the sky,
But it shines down where cities lie
Without the Light of Love brought nigh.

I heard a song float on the air—
Relief from bondage and despair
And sin and hopelessness and care.

I know the Christ who came this morn
But many women sad, forlorn
Still wait for news that "Christ is born".

Harriet S. Boobyer